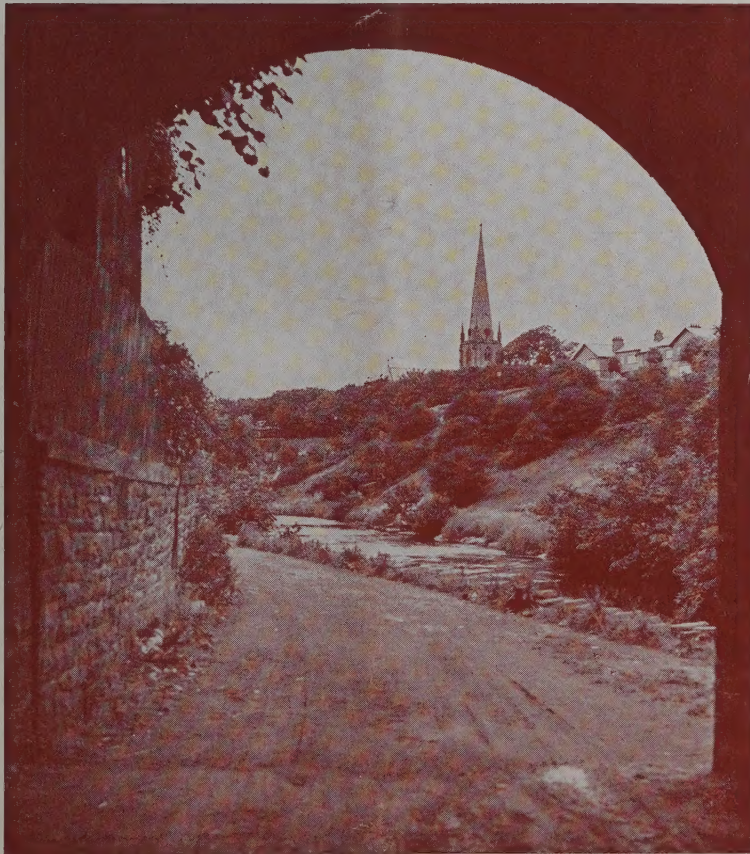


INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION

Vol 14
no 10



Church at Cockermouth, England

Bonham

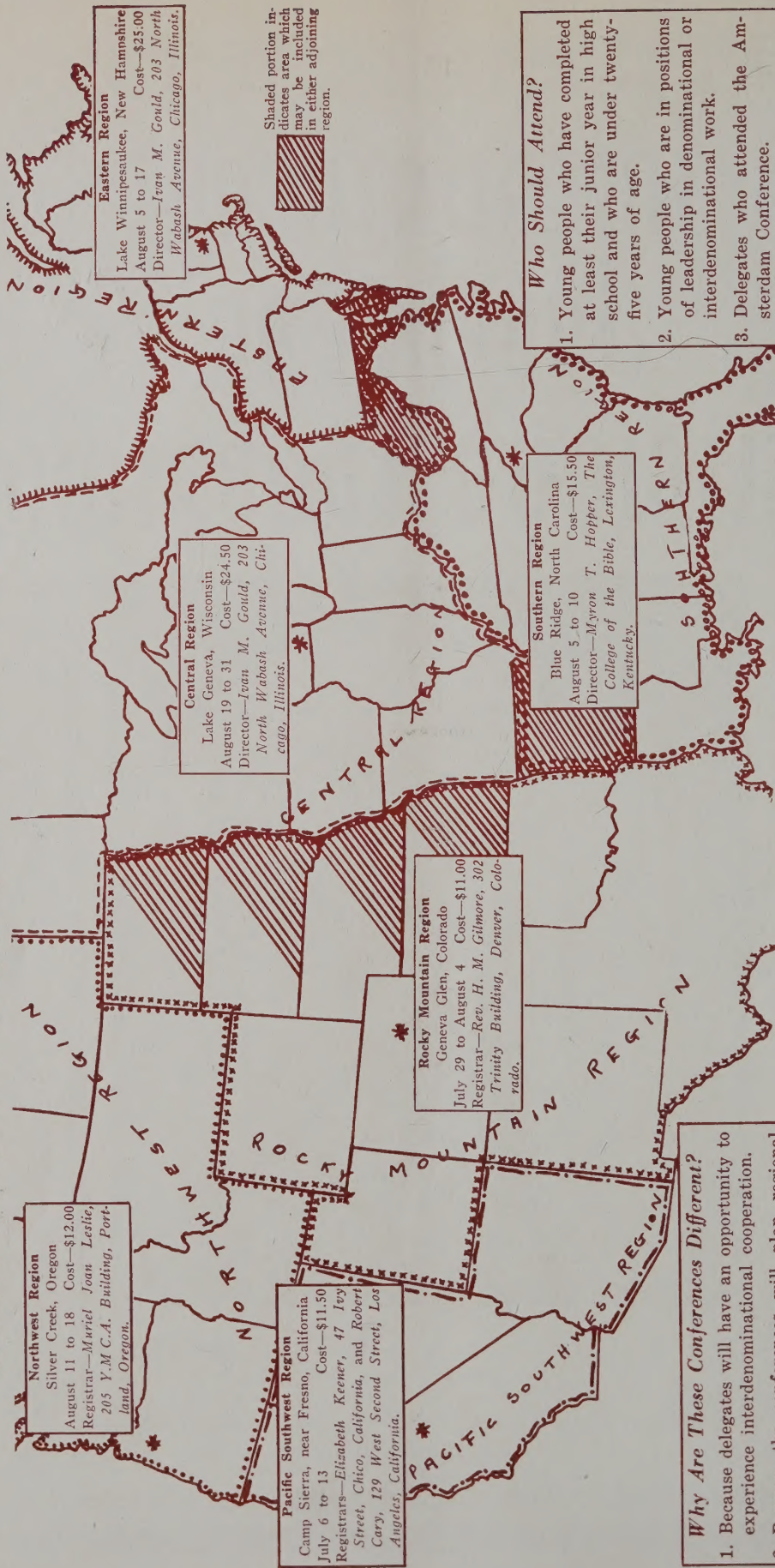
*"The church should have a tapering spire . . .
To lead men's thoughts from earth to heaven."*

June, 1940

This summer fifteen hundred delegated young people will plan—study—play together in the out-of-doors at the

SIX REGIONAL PLANNING CONFERENCES

Administered through the Young People's Department of the International Council of Religious Education



Why Are These Conferences Different?

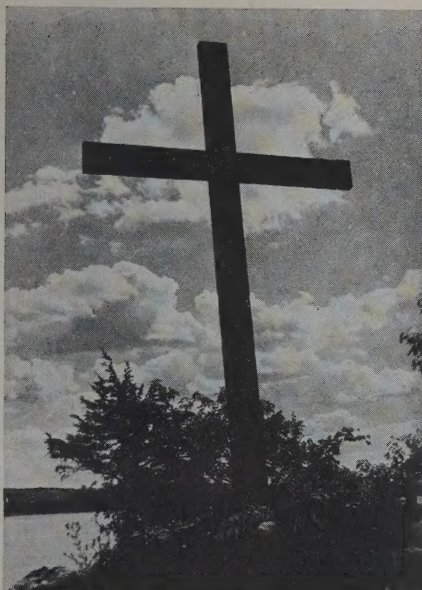
1. Because delegates will have an opportunity to experience interdenominational cooperation.
2. Because the conferences will plan regional projects for the United Christian Youth Movement.
3. Because the basis for each discussion will be specific "action" projects.
4. Because the conferences will discuss the relationship between the local church program, the interdenominational program, and the United Christian Youth Movement.

For Further Information

Registration cards and further information may be secured from the Director or Registrar indicated for your region above, or from your denominational field representative or national headquarters, or your state or provincial council. Early application is desirable to insure a place and to secure materials for advance preparation. Address general inquiries to Ivan M. Gould, International Council of Religious Education, 203 North Wabash Avenue, Chicago, Illinois.

Who Should Attend?

1. Young people who have completed at least their junior year in high school and who are under twenty-five years of age.
2. Young people who are in positions of leadership in denominational or interdenominational work.
3. Delegates who attended the Amsterdam Conference.
4. Adults who give guidance to a youth program denominationally or interdenominationally. (The proportion of adults to young people at any conference must not be over one to five.)
5. Young people who are participating in "action" projects.



Harrington

"Thy Kingdom Come"—cross made by
young people at Lake Geneva

Official Publication of
THE INTERNATIONAL
COUNCIL OF RELI-
GIOUS EDUCATION
203 N. Wabash Ave.
Chicago, Ill.

Which represents forty-
two Protestant denom-
inations and thirty state
councils in North Amer-
ica cooperating in Chris-
tian education.

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International Journal of Religious Education



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Articles and other materials herein express the views of the writers. Except in editorials they do not necessarily state the views of the Editorial Board; nor do they express the policies of the International Council of Religious Education except as they state official actions of the Council.

Contents of previous issues of the *International Journal of Religious Education* are given in the Education Index in your public library.



PUBLISHED MONTHLY, EXCEPT AUGUST, BY THE INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION. Publication Office, 450 Ahnaip Street, Menasha, Wisconsin. Editorial Office, 203 North Wabash Avenue, Chicago, Illinois. Entered as second class matter at the post office at Menasha, Wisconsin. Acceptance for mailing at special rate of postage provided for in the Act of February 28, 1925, embodied in paragraph 4, section 538, P. L. & R., authorized March 22, 1936. Subscription rates: One Year, \$1.25. Three subscriptions in one order, \$1.00 each. Clubs of five or more copies to one address, 90 cents each. Single copy, 15 cents. Same rates to foreign countries.

"They brought young children to him, that he should touch them. . . . And he took them up in his arms, put his hands upon them, and blessed them."



Painting by unidentified Chinese artist.

CONTEMPLATING Chinese paintings of the gospel narrative and of the parables, we see both Jesus and his picture-teaching entirely in Chinese terms. . . . In these pictures we move toward that complete appropriation of Christ within the life of the people without which his church is not really rooted in their soil. Yet the more we gaze upon these pictures the deeper grows our wonder at the strange paradox, that the more intimately Christ enters into and is appropriated by the life of one of the world's peoples after another, the more brightly shines the universality of the Son of God, the Father of mankind. What we see in all these authentic forms of native art is the work of the principle that the goal of adaptation is the expression of the eternal, unchanging gospel through the infinite variety of human expression."

—BASIL MATTHEWS, in *Through Tragedy to Triumph*



EDITORIALS

National Inter-Council Relationships

A STATEMENT BY THE GENERAL SECRETARY

FRIENDS of the International Council will be interested in knowing the action taken at the last Annual Meeting with respect to relationships with other national interdenominational councils.

COOPERATION UNDER WAY

For several years the International Council has sustained cordial working relationships with other interdenominational agencies, including the Federal Council of Churches of Christ in America, the Council of Women for Home Missions, the Foreign Missions Conference of North America, the Home Missions Council, and the National Council of Church Women. It has attempted to make the work of religious education an integral part of the total program of Protestantism. Wherever any overlapping of functions has been discovered, it has helped to establish avenues for functional cooperation, such as the United Christian Youth Movement, the United Christian Adult Movement, and the Inter-Council Field Committee.

The latest development in functional cooperation has been the inauguration of the Inter-Council Field Department. The need for this joint department for field supervision was indicated by the increasing unification of state and city agencies for interdenominational cooperation. By means of the new field department the national agencies are attempting to relate carefully the services of the national agencies in a unified service to these sub-national organizations.

CONSIDERATION OF NATIONAL MERGER

During the course of these developments in functional cooperation, there has been considerable discussion, both pro and con, regarding the advisability of a merger of all existing interdenominational services and agencies into one comprehensive corporate body. Over a period of several years the points of view have become more pronounced. The officers of the International Council have been pressed by both advocates and opponents of merger for some official pronouncement. As a result the General Secretary asked the Executive Committee in the Annual Meetings of 1939 for a committee to study the question and make recommendations thereon to the Council.

As a basis for intelligent discussion of this question by the committee, an attempt was made to learn the convictions of the Council's constituency. A series of inquiries was sent to eight groups of persons associated with the International Council, including denominational educational executives, state and city interdenominational executives, and directors and field representatives on the staffs of constituent agencies, to determine their attitudes toward merger and their convictions as to the possible results of merger on numerous factors affecting the welfare of Christian

education. Replies were received in all from 211 persons.

In the meantime, the Council received an overture from the Federal Council of Churches, transmitting its action of June 7, 1939, regarding "the possibility of the attainment by the constituent churches of fuller unity in Christian service, and particularly means by which the churches may do their missionary work at home and abroad in greater unity." This action, which was referred by the Council to the above mentioned committee on relationships, proposed: "The union in a single corporate body of national agencies now functioning in inter-church work, including the Federal Council of Churches, the International Council of Religious Education, the Home Missions Council and the national interdenominational agencies for church women, together with such similar national inter-church agencies as may be willing, such body to continue to carry the existing functions of all the uniting agencies and to be so organized internally as to conserve their essential values, constituencies, and support."

INTERNATIONAL COUNCIL ACTION

On the basis of the data received from the inquiry and the experience and convictions of its own members, the committee formulated its report to the 1940 Annual Meeting. The Council, after full opportunity for discussion, adopted it. Since the time of this meeting the permanent Committee on Relationships has been appointed and representatives have also been named to a joint committee to be composed of all the interdenominational agencies. While the recent action was based on a comprehensive canvass of the Council's constituency and while it attempts to set forth clearly the present convictions of the Council, it purposely leaves the door open to negotiations which can reveal any new factors or data which should be taken into account.

The action of the Council on February 10, 1940, is as follows:

"The International Council of Religious Education records its deep interest in and satisfaction with the growing ecumenical consciousness of the Protestant churches of the world and of America, and with the increasing evidences of a desire for united action; and the Council affirms its desire to share, in whatever ways may prove to be most effective, in this movement.

"The International Council of Religious Education reaffirms its loyalty to the Church as the Body of Christ, its concern that the church be everywhere the effective instrument of his Gospel, and its conviction that the ideal program of Christian education is one in which the church itself uses the educational method for the fulfillment of all its objectives.

"We call attention to the fact that the International Council of Religious Education is responsible for continued and neces-

sary educational service; and that it is the medium through which the staffs of the educational boards of the denominations and of the state and provincial councils of Christian education cooperate in the carrying of responsibilities and the performance of tasks which they deem to be essential to their respective programs of service to local churches.

"We await further inquiry as to the result of such mergers of educational and missionary interests into one board as have been made by a few denominations, in view of the relatively brief and meagre experience of the churches with these consolidations.

"We express our interest in the attempts at effective correlation of a broad range of services which have been made by combined councils of churches and councils of religious education in various cities and states, and our gratification at the success of many of these; and we affirm our desire to render a type of service that will enable them to carry on an increasingly effective program of Christian education, and our desire, further, to effect such articulation of national agencies as will meet their needs.

"We therefore reaffirm our purpose to cooperate fully in the work of the recently instituted Inter-Council Field Department, during the experimental period for which it has been authorized, believing that this department should be able to demonstrate the degree to which the Councils have related interests, and should moreover be able to present these interests in a logical and useful pattern to our constituent agencies.

"We call attention to the broad scope and effectiveness of the functional cooperation which is now expedited by the United Christian Youth Movement, United Christian Adult Movement, Joint Committee on Family and Parent Education,

and Joint Conference on Research; and we declare our desire to extend the scope of such functional cooperation to include all phases of activity where we have common interests or any present overlapping of functions.

"We are not convinced of the desirability or practicability of 'the union in a single corporate body of the agencies now functioning in inter-church work.' This is because we are not convinced that it is possible for such a body 'to continue to carry the existing functions of all the united agencies and to be so organized internally as to conserve their effective values, constituencies and support.' We raise such questions as the possible submerging of education by more spectacular and seemingly more urgent interests; the possible blurring out of the more definite and continuous type of responsibility to its constituency which the International Council of Religious Education now sustains; the relative advantages and disadvantages of a single corporate body as compared with the continuing and effective cooperation of more than one; the possible loss or gain in the participation of laymen and laywomen; the possible loss or gain in financial support; the question of whether interest, loyalty, and effectiveness in service would be promoted or dulled by the concentration of interdenominational cooperation into one single corporate body. To none of these questions do we feel that we know the final answer. But they are pertinent and persistent questions which must be explored on the basis of relevant experience before we can commit ourselves to such a proposal.

"In view of the fact that we are not as yet convinced of the desirability or practicability of the proposal for union in a single corporate body, the International Council of Religious Education cannot appoint a negotiating committee to bring it about, or address an overture to its constituents urging their support for this proposal. We record our desire, however, to join with the Federal Council of Churches and the other agencies to which its proposal has been addressed, in further study of the means to more effective cooperation and in study particularly of the desirability and practicability of the proposal that the means be found in union in a single corporate body."

The Council, therefore, authorized the appointment of a permanent Committee of fifteen persons to continue the study of the problems of structure and relationship, with a sub-committee of five to work with like representatives of other agencies in whatever study may be undertaken.

Handing On—What?

THE NEW CHRONICLE," the leading interdenominational Sunday school paper of Great Britain, recently made its leading article "How to Discuss the War with Your Scholars." The article claims that teachers must "hand on to boys and girls . . . at least some part of what is truth to us." These three truths "very simply" put, are:

"That the present terrible state of the world is due to man's mismanagement, to his greed, selfishness and lack of consideration for other men;

"That good will, love, honest thinking and unselfishness, the qualities produced by the religion which Jesus taught, are the only things that will put the world right;

"That force settles nothing at all, and that the awful waste of the world's resources on armaments is a sin against God and mankind."

As long as the Sunday schools teach these truths, even in a country hard pressed by war, and while the government of a nation thus pressed allows them to be taught, there is hope, brethren, that even in the darkness of the world the structure of a better one is being made.

Your Daily Paper

EACH DAY I come silently into your hands and wait for you to do with me what you will.

I am a magical cross section of the intricate structure of our marvellous world.

In me are the strands that make up your checkered humanity—

World events, enacted on a vast stage.

Crime and sin, scandal and dishonor.

Humor, gay repartee, and the fling of the mind.

Science and discovery, miracles pressing upon us from the unknown.

Religion and idealism.

Moral and social change, driven forward at infinite cost by men of purpose.

Sports and gambling, athletic prowess, and the out-of-doors.

Literature, art, and drama.

Political movements and the men who make them.

*These are the endless kaleidoscope of my soul.
What you find in me is a picture of yourself.
For I am a test of the variety and the values in your own heart.*

I AM YOUR DAILY PAPER.

—P. R. H.

Meditations

By HENRY HALLAM TWEEDY*

Anyone who takes his teaching or supervisory work in religious education seriously finds a multiplicity of responsibilities pressing on every side and filling every minute with things to do and say. Periods for contemplation and prayer are likely to be crowded out. And yet the important thing is not so much what one does as what he is. Professor Tweedy's weekly meditations will guide wholesome consideration of one's own attitudes and lead to enrichment of the inner life.

1 God, I thank thee that I am not as the rest of men.—
Luke 18:11

LORD, deliver me from mere negative goodness. At times I am tempted to pride myself on the fact that I am free from the crasser sins and the coarser vices. I count myself good simply because I am not being bad. I read complacently the story of the faults and foibles of others, and rejoice that these do not soil my record. And yet all too often this seeming virtue is purely negative. I am not actively making myself better; I am merely not being bad. Moreover, sometimes I am not sinning only because I am not tempted. My life has been so guarded that I have never been sorely and terribly tried.

Give me grace to make my goodness active rather than passive. Face me with my weaknesses, my dangers, my unseen temptations, and then strengthen me to drill myself until I can win the battle in my own soul. Help me never to be complacent with myself, counting myself good when I am too weak and anaemic and cowardly to suffer the stresses and strains and resultant defeats of other men. Grant me courage to fight the good fight against evil in myself and in the world daily, until I grow more like thee, who alone art truly good.

2 Blessed are the pure in heart.—Matthew 5:8

LORD, grant me grace to belong to thy great company of the pure in heart; for they alone shall either see thee, or bring thy sons and daughters into the knowledge and love of thee. There are hours when my mind is turbid with petty irritations. I become a prey to needless worries and pagan fears. My life is tinged with selfishness, plagued by unforgiving thoughts and unrighteous anger, and darkened by unrepented sins. At such times all my teaching is merely the outpouring of a muddled spring. I can neither bring refreshing draughts of the water of life to the thirsty, nor mirror thy beauty and shine with thy truth.

Thou great Teacher and Friend, as I go to my work this day, I would cleanse my heart from all that is unloving, and my mind from every thought displeasing to thy holy will. Through the door of prayer I bring into thy presence every fault and failing, all the impurity of life which blinds my eyes to thee. Cleanse me by the impartation of thy Spirit; for only so shall the fellowship of this hour bring purity of heart and fulness of life to those whom I am striving to bring to thee.

* Professor of Practical Theology, Emeritus, Yale University Divinity School, New Haven, Connecticut.

3 With me it is a very small thing that I should be judged of you, or of man's judgment—I Corinthians 4:3

WHEN I find myself criticizing those whom I teach, or those with whom I work, it is a good thing for me to remember that I, too, am undoubtedly being criticized. Some of the things said are serious and some trivial, some true and some false, some just and some unjust, some at which I can smile and some which it is very hard to endure. The important thing, however, is not that I must undergo what every soul, great and small, every work of art, good and bad, every scientific discovery has had to endure. What concerns me vitally is my reaction to it. To be irritated and resentful, or to deny it or ignore it is both foolish and dangerous. My only wise course is to receive it with gratitude, heed what is true, welcome all that is just, and use all to become better and wiser and more effective.

Father of us all, however I shall be criticized this day, help me so to receive and to use both the true and the false that I may profit by it, making it one of life's best gifts. Thou knowest my many failings; yet if I have done my best, thou wilt pardon the faults and utilize the good. As thy son bore the criticism of both friends and foes may I too bear mine, thus growing in wisdom and stature, and in favor with thee and with my fellow men.

4 Litany of Thanksgiving

GIVER of every good and perfect gift, as I begin this day I would remember gratefully thy great goodness and offer unto thee the sacrifice of praise.

For the trust and wonder and beauty of life; for the joys of the home, the gladness of friendship, and all the hopes and aspirations which lead me on to better things; for the work I am enabled to do, and for the truth which I am permitted to learn and to teach; for all lovers and helpers of mankind, and for the opportunity to toil with them in building a world full of thy truth and thy grace; for the light and peace which are gained through trust and obedience; for all the helps and hopes which come to me as a disciple of Jesus, and which I strive to impart to those entrusted to my care; for the discipline of life by which I am being trained to nobler character and more efficient service, I thank thee, O God.

Grant that as I have praised thee with my lips, I may also praise thee in faithful and consecrated living. Amen.

5 Exercise thyself unto godliness.—I Timothy 4:7

I OFTEN WISH that the attainment of godliness were an easier task; that I could gain it by wishing, or by attending services, or by saying prayers, apparently expecting that God will miraculously do for me what I am too lazy and careless to do for myself. It means so much study to educate my mind until I know what true godliness really is; so much time to drill my body until it becomes the temple of the Spirit; so much work to exercise my soul until I am

(Continued on page 7)

Creative Experiences of Children

By GERTRUDE VON RIESEN*

PERHAPS the most satisfying happiness known to man is to create something. The joy of making something can be seen throughout history. It is reflected in the tiniest child who has completed his house of blocks and in the artist who has finished a masterpiece. We hear much these days of teaching religion creatively and of character through creative experience. There is no one way of teaching religion, creatively or otherwise, if indeed religion can be "taught" at all. Perhaps it can only be "learned" and learning is always creative.

We would all do well to realize that the pupils entrusted to us are important creators with God and that a part of our task is to set them free to create. In order to fill their places in the world our pupils will need to face themselves often, discover what it is they really think and believe, and learn to express their own personalities in constructive ways. As there can be no learning without pupil activity, opportunity for creative expression can not be slighted. Such opportunities arise in any teaching situation, and even if there is no time during the class session for developing activities fully, there is time to motivate creative work which may be carried out individually later. The illustrations given here are from classes in weekday religious education.

SPRING POETRY

Signs of spring were becoming apparent. The March winds had blown the ice on the ponds to their shores. Where the snow on the hillsides had melted, small patches of green were peeping through. A red-winged blackbird had flown across my path. It seemed just the right time to teach the third grade class the hymn, "This Is My Father's World." In preparation for teaching the memorization of this hymn, I did three things myself. I took a hike to observe the newness of life in nature; I made certain I knew the stanzas which the children were to memorize; then I lived with the lines until I myself felt worshipful, when I repeated them.

The class entered and sat on the floor. I asked them to listen to the playing of a phonograph record, selecting *The Moldau* by Smetana. This orchestral poem of a great river rushing to the sea brought the out-of-doors into our room. On the board were written the two stanzas we were to learn. The picture, "The Song of the Lark," by Breton, was placed where every child could easily see it.

"It will not be long now until we are sure that spring, the awakening time of year, is here. Perhaps you have seen some of the

signs of spring." Several mentioned having driven out on Sunday and noticed the flowing of streams which had been frozen over. Some had seen robins and several thought they had seen a pair of juncos.

One of the children said, "Grandmother and I were watching our redbird. Grandmother says, 'It seems more active lately.'" I told of my joyous hike on Saturday and how the red-winged blackbird had delighted me. Then I read slowly through the poem on the blackboard. We thought about it silently, then read through it together.

Mary Jane said, "I can hear God pass without the rustling grass."

"When?"

"When I'm still and look at the stars at night," she said.

Edward objected, "You see him but you don't hear him."

Mary Jane said, "I don't know whether I hear him or see him. It just feels like he is there."

Referring to "The Song of the Lark," we just looked at it quietly for a few moments. "Here is a sturdy young French peasant girl going out to the field to work early in the morning. What do you think she is saying?"

Their quick responses were: "I think she is singing." "I think she is praising God." "Her face looks like she feels God is near her." "I think she is happy because she sees a skylark."

Then I said, "I have heard that the skylarks in France sing very beautifully. Could she be saying . . ." And then I quoted the second stanza of "This Is My Father's World."

We read silently the first stanza as the music played it softly. On the following week one of the eight-year-old girls brought the following exquisite poem which she had written. It was a worthy outcome of one of the most worshipful sessions we had during the year.

The earth was green,
The sky was blue,
I saw and heard one sunny morn
A skylark hang between the two,
A singing-speck above the corn.



Mary Wallace put trees in a Christmas scene

TREES AROUND THE YEAR

It was the first fall session of a sixth grade class in weekday religious education. After getting acquainted I asked, "What are you doing at school that you are interested in and enjoy?"

"Science," answered several pupils.

"What in science are you studying?"

"Trees," was the almost unanimous reply.

"What is there about trees that you especially like?"

Ruth Jean answered, "I like the way they breathe."

"Tell us about this."

* Teacher in Chicago weekday church schools.

"They sort of breathe through the pores underneath the leaves."

"I like this too," I answered; "it's really wonderful. What do some of the rest of you like about trees?"

"I like the many, many kinds of trees," said Dolores.

"Do you have a favorite tree?" They mentioned hawthorne, oak and pine trees.

"I have enjoyed trees for a long time," I said, and I am sure that the class sensed my appreciation and love of trees, as our conversation developed. "Do you know any tree poetry or stories of trees?"

Ralph spoke up, "I know the story of the Three Pines."

"Do you mind if I list on the board what you like?" I asked. "Perhaps everyone could contribute something to a worship service about trees."

After seven pupils had made their contributions, the list was like this:

Ruth Jean: Story, "The Pot of Gold"

Ralph: Story, "The Three Pines"

Marian: Poem, "Trees" (Joyce Kilmer)

Dolores: Bible verses (She volunteered to tell.)

Marilyn, Mary and Audrey wanted to share something but could think of nothing at the time. I repeated "This is My Father's World," and many seemed to like it. "God Who Touchest Earth with Beauty" next came to my mind, and when I repeated it, Marilyn said, "I like that."

"Do we know any Bible verses about trees?"

No one did, but Audrey suggested that she would look at home and tell us next week. "The first Psalm comes to my mind," I said. "Audrey, perhaps if you would study this at home you could learn to read it for next time." She seemed happy to do so.

After class the girls stayed for awhile, and I found that several were quite skilful at the piano; Ruth Jean agreed to play for our service.

At the next session, as the class entered I played "God Who Touchest Earth with Beauty." Quietly they took seats and scanned the blackboard where they found the following written: "Worship Service—Theme: Trees," followed by their names and the contribution each was to make. We looked it over together, and when I was sure each felt comfortably secure about his part we were ready to do what was on the program without announcement.

Ruth Jean played, "The Rustic Chapel."

Mary read, "This Is My Father's World."

Marilyn read, "God Who Touchest Earth with Beauty."

These three did excellently.

Audrey read Psalm One poorly.

Dolores' Bible verses had little meaning for anyone.

Ralph told the story of "The Three Pines" briefly and reverently.

Marian gave "Trees" well.

Ruth Jean told "The Pot of Gold" with poise and charm.

I told in a talk, "What the trees have taught me." When I finished we were very close to God, so we bowed our heads, and as thoughtfully as I could I prayed the five stanzas of "God Who Touchest Earth with Beauty."

When we looked up, Barbara, who had joined the class just that day, said, "I would love to write you a tree poem." Quietly she came for paper and pencil. Then several others wanted paper and pencil.

"If you don't care to write tree poems, you might like to draw your favorite tree. . . ."

Barbara drew a picture of herself looking at a tree whose leaves were falling around her. Underneath she wrote:

In the fall the pretty leaves
Gently float down from the trees,
And when they reach the ground they do
A little dance for me and you.
The big strong wind blows them around,
And little Jack Frost paints them like a clown.
They look so graceful in the air,
As they go flying past my hair,
And I will always love to see
The little leaves up in the trees.

Ralph did not attempt a picture, but on a scrap of yellow paper he wrote the following:

On a mountain top so fine there stands a tree, a lonesome pine.
There it stands the tiresome year, but Oh, so proud that God is near.

Donald sketched a forest of trees and wrote a few lines telling how trees grow. Inspired by Ralph's story, Ruth Jean drew three pine trees, in one of which sat a bird in a nest, and wrote beneath this crisp synopsis of the story: "The little tree was very kind to the little bird who had no home. And that is why it was chosen to be a Christmas tree." She also gave a whole sheet to a drawing labeled "Elm." Marion wrote two ecstatic stanzas about "Beautiful trees," saying, "To think that God gave us these trees, which we adore."

At the third session Audrey read the first Psalm to us, and read it with understanding. Then we tried to see clearly the two ways, that of the righteous and that of the wicked. Someone contributed the thought that to be a righteous person one surely would need to depend upon God as a tree depends upon the things which God provides.

The class was asked to keep drawing trees at home, with the thought that they might draw something that would be useful as a Christmas card scene. The picture reproduced on the opposite page is the painting Mary Wallace made.

Even after Christmas the trees were not forgotten. Just recently one of the boys remained after class and gave me this little verse he had written:

Everything hides in the trees,
Even the small, small bees,
The snakes also hide in the leaves,
Everything hides in the trees.

What a happy time we shall have this spring as we watch the trees awaken! We have thought of the "character" of trees at the different seasons of the year. And it may be that we have developed our own "character" through the creative experiences we have had.

Meditations

(Continued from page 5)

master of my appetite and my temper, a spiritual athlete who, seeing what others have won for their bodies, has gained strength and beauty in the inner man. I know that God must work with me and through me; but I also know that he will never work unless I work with him, never do for me what I can and ought to do for myself.

Lord, have mercy upon me, so often no spiritual athlete but a wretched weakling! Where I fall, I could stand, and where I fail, I could succeed. My life need never be ugly, if I strive to attain unto the beauty of thy sons and daughters. Help me this day as I exercise myself unto, not merely wish for and think about, godliness, until health and strength and beauty are the possessions of my soul.

We Could Try That!

National and area youth camps can never take the place of those near your town, to which many of the young people in your church can go. Could you conduct one as cheaply as these people did? How about trying it—maybe this summer? Send in accounts of interesting procedures you have used in any phase of religious educational work.

A Project in Cooperation

Everyone—the youngsters themselves, their leaders, the pastor, and the official board, agreed it would be a good thing to have a camp for the young people in our church. But the church board was interested in expense: "Do not the standard youth conferences cost \$15 a person?" "Yes." "We have thirty young people who will go?" "Yes." "It is out of the question for us to raise \$450 for a young people's camp." And that was true. After investigation, however, we found we could rent a large, rambling cottage on Lake Rogers—a delightful location. "But who will cook the food? Will not the expense of the cooks be prohibitive?" No! Two ladies of the church offered their services as a Christian service, in order to make the project possible. And what food they did give us! The cost of feeding thirty young people all they could eat, for 810 meals, was \$97.20—just twelve cents per meal.

Preparing and waiting on the tables, washing dishes, and cleaning were all done by the young people themselves, as planned by the Service Commission. A schedule was posted each evening, showing just what each person was to do next day. Tasks were changed daily so that everyone would share alike in the work. This feature of the camp did more than anything else to bring about a spirit of cooperation.

The pastor acted as dean, camp counselor, and taught the two classes. As far as possible a standard schedule was followed. During the first class period the four commissions, each headed by a young person, planned the camp program. Two other class periods each morning were given over to the study of the prophet Amos and the course *Organizing Myself* prepared by Richard A. Edwards. A rest period followed the noon meal, after which came the activities provided by the Recreation Commission. The Camp Forum, at which all matters of discipline and policy were decided, was held around the supper table. At this Forum the daily news sheet, prepared by a special commission, was read. This paper became a power for discipline, giving credit where credit was due and cracking a knuckle where there was need. Later there came a Vesper Service, evening activities, and finally, evening prayers. Programs for vespers and morning prayers were prepared by the Worship Commission.

While a camping project of this type has many weaknesses, in our case it did have some fine results. Here are a few of them: (1) a real spirit of cooperation was developed among the group; (2) the young people learned to bear responsibilities; (3) there was real studying done; (4) prior to the camping experience few of our young people would join in a circle of prayer, afterwards they all entered into a prayer circle without hesitancy; (5) the Worship Commission learned to plan and lead a service of worship; (6) there

was a real strengthening of the group solidarity which immediately expressed itself in a desire to continue the Sunday night meetings through August—a thing which had never happened at our church before; (7) many of the young people became conscious for the first time that they had a capacity for leadership, and have since accepted important posts in the church program; (8) the pastor had opportunity for some valuable counseling which could not have been done so well at home; and (9) the group, as a whole, had a happy experience which made the program of the church seem far more real and worthwhile to them.

The whole project actually cost \$132.20. Rent for the cottage was raised partly by giving a Minstrel Show, and partly through a gift from a friend. With a few exceptions the young people paid for the food themselves. Books were furnished by the church, the transportation was donated by interested individuals. We think that the investment of \$132.20, just \$4.41 per individual, in this project of cooperation has paid the church heavy dividends; so we are going to do it again this summer.

—ISAAC KELLEY BECKES, pastor of the Humphrey Street Congregational Church, New Haven, Connecticut.

Learning "Memory Work"

A happy solution to the old "memory work" program has been discovered in the junior department of the Trinity Presbyterian Church School of Tuscon, Arizona, as reported by the superintendent, Mrs. Joseph Grier:

"We have organized a speech choir, in which memory assignments given in our quarterlies are used, as well as certain other passages. The children gain an understanding and appreciation of the selections through their regular lessons and also from the assembly discussions and worship services based upon the Scripture to be used. The prospect of presenting a recital at the end of the quarter is a stimulus to learning the verses.

"Although our first program was prepared without outside help, we now have a professional leader for our choir. We consider the work of sufficient importance to justify taking twenty minutes of the assembly period in the regular church school for rehearsal. There are 'try-outs' for the coveted solo parts and one of the requirements is the ability to give them from memory. The children enjoy doing something together well and have a real incentive for learning Scripture verses."

Young People Present Facts

At the Maryland-Delaware 1940 Youth Conference twenty-six young people presented "Youth Facts in My County" as "radio spots" at the opening session. These young people who were nominated by the county superintendents of schools, gathered facts on: number of youth in the county, number on relief, unemployed, in school, voluntarily idle, those belonging to some church, and those not receiving religious education of any kind. Through personal interviews they also discovered the attitudes of young people on various problems. These reports gave a realistic basis for conference discussion and action.

Summer Has Come

By HELEN A. THOMPSON*

THE MINISTER looked over the congregation and spoke the usual words, "I greatly appreciate the fact that so many of you have shown your loyalty to the church and to the Kingdom by coming out this hot Sunday morning." The members of the congregation smiled Pharisically. It *had* been good of them to come out. What would the church do without people like them!

The minister proceeded with the announcements: "The annual Sunday school picnic will be held at the Park July 17. There will be no evening service. Young People's meetings have been discontinued for the summer. Let us support the services of our church," he continued, pleadingly, "while we are in town." His tone implied that the members of his congregation would be off in large numbers to the mountains and the shore but that perhaps the raggedy remnant who could not escape the blistering heat might come out to show their loyalty.

Considering the type of congregation he was addressing, however, they were not all, or nearly all, contemplating summer in a mountain lodge or a trip in the family yacht. The church was located in a town of modest homes, with porches, lawns, trees. The members of the congregation were tradespeople, clerks, teachers, office men, with a small sprinkling of members of the professional class. Except for the teachers, a two weeks' vacation was the outside limit and lucky to get that.

Out of a church membership of nine hundred and twenty-four about fifteen families owned summer cottages, most of them near enough for the men to come in every day for business. Fifteen more families rented cottages for periods averaging not more than three weeks. Eleven of the twenty-four teachers would be taking summer courses. An indeterminate number would be week-ending. There were a few golfers and tennis players. But most of the members of Mr. Brown's congregation are at home and the big reason why they are taking a vacation from church is because the church is taking a vacation from them.

Early in May the various organizations begin tapering off for the summer. "It would be no use to start that before summer," they say. "Our attendance has begun to fall off already" the Sunday school secretary announces. At the May

meeting of the official board the preacher introduces the matter of discontinuing evening church services for the summer. Without a dissenting vote, and in less time than it takes to tell it, they decide to stop with baccalaureate Sunday. But the young people go them one better; they stop the last Sunday in May because "No one comes out in the summer." At the May meeting of the church school board the big question is "Did we meet last year in June?" They might have gotten away with not meeting in June this year had not some pious soul insisted that the secretary look up the record. So they had to meet in June, but not in July and

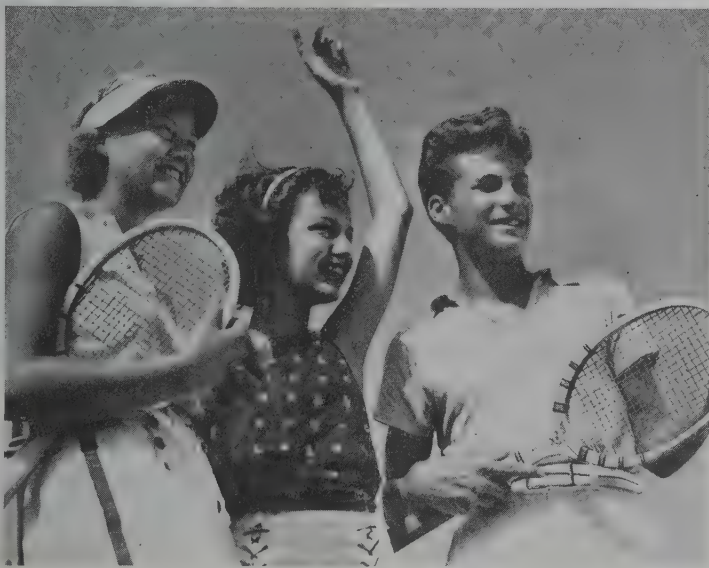
August; they were firm about that. The pious soul, annoying in her way, remarked that all the other boards she belonged to did meet in July and August, but by that time no one was listening, so her remarks did no harm. The missionary societies, the Ladies Aid, the Men's Club and the organized adult classes had no puzzling questions to decide. Custom and tradition took care of that and decreed ten meetings a year, never any more.

"I wouldn't know how to take that up in the summer," remarked one pastor. "Our Sunday school doesn't meet

in the summer." This in an industrial town of about fifteen thousand. "Our young people will be represented at our church camps," remarked another minister proudly. Six out of one hundred and fifty young people for one brief week! One cannot help thinking of the other one hundred and forty-four young people and the other days and weeks of the summer.

Just what does this policy of going a-summering do to the church program? By the simple process of subtraction twelve months minus three months—June, July, August—equals nine months. And counting all the tapering off and getting started again it actually nets seven months of full program. Sunday morning church, Sunday school (not even that in many places) and official-board-to-pay-the-bills. Is that an adequate summer church program for the fathers and mothers, the little children, the boys and girls, the young people, one meets on the streets of Unionville any hot day in July or August—people with little money to go places and with Sunday afternoons and evenings and other afternoons and evenings on their hands.

When the minister goes away for a month of needed



Cy LaTour and Son

What about the young people who don't go to camp?

* Instructor in leadership schools and youth camps. West Pittston, Pennsylvania.

(Continued on page 14)

The Modern Family

Report of Address Given at 1940 Annual Meeting

IN THE MIDST of a changing world we are apt to think of the family as relatively unchanging. Revolution may upset governments. Whole systems like feudalism or industrial capitalism may rise and wane, but the family seems to go on surviving them all. But Dr. E. W. Burgess,¹ in his address at the Annual Meetings of the International Council of Religious Education on February 6, of this year, made it clear that the family changes too. In fact we are now witnessing as comprehensive changes in the life of the family as in any other institution.

As historical background the different family types in various periods were sketched by Dr. Burgess. Among the earliest was the large matriarchal type. In the early Old Testament period we had the patriarchal type. This was succeeded by the smaller semi-patriarchal type in which the husband and father was still dominant and authoritative. But today the authoritarian pattern of family life, prevalent since the dawn of history, is gradually giving way before the democratic ideal.

Accompanying this change in the ideal or pattern of family relationships are sweeping changes in the economic life and functions of the family. Throughout history, up through the colonial period, the family was largely a self-sufficient economic

unit. In recent generations it has been giving off functions to various specialized private and public institutions, until but a fraction of its former activities are now carried on in the family. Rapid urbanization has accompanied these changes, with apartment house or tenement house living conditions, smaller families, and more prevalent economic insecurity.

General effects of these changes are: members of the family have major interests centering outside the home; they have fewer interests in common and are in each other's company less; there are fewer duties about the home for members of the family to perform for one another; unless the family deliberately plans to influence its members, its influence, at least after the earliest years, will be relatively less than formerly.

In spite of these changes, Dr. Burgess finds that the family still has three essential functions. "The first of these is affection," he says, "the love that unites husband and wife in marriage, the love between parents and children. No other agency can so well as the family satisfy the craving of the human being for love and affection. No scientific synthetic substitution for the mother has yet been invented.

"The second of these is the bearing and rearing of children. So-called 'children's homes,' no matter how scientifically administered, have as yet proved a less satisfactory place for the rearing of children than even a low grade home, and far inferior to the majority of homes.

"The third essential function of the family is the informal education of children. Only recently have the findings of research demonstrated the significance of the family for the personality development of the child. Psychologists and psychiatrists tell us that the early months and years of the life of the child are all important for the formation of socially desirable or undesirable personality traits. This is the period during which the child is influenced almost exclusively by the family. The sociologist emphasizes the significance of the early impressions which the child receives in the family for its character development. The psychologist has recently pointed out the profound influence of the family upon the mental development of the child. The old proverb, 'As the twig is bent, so the tree is inclined,' is reinforced by the findings of research upon the marked effect of the family upon the child, particularly in its early years, an effect that powerfully determines its entire future life." The family is still of first importance.

Like the family, the church also has been deeply influenced by these changing conditions. It has lost many of its historic functions. But this means that it is all the more free to concentrate on its most essential functions of religious education and character development which it still retains and which it is expected to fulfill.

Summarizing these changes which have affected family and church alike, we find:

"1. The number of children in the population is decreasing absolutely as well as relatively. Consequently the number of children, in the younger age groups, in the public schools and in Sunday schools is beginning to show a decline.

"2. The number of old people is on the increase, and there is every indication that more and more old people will live in their own homes rather than with son or daughter or in an old people's home.

"3. The increasing urbanization of life brings with it increasing stress and strain. The present economic insecurity accentuates the need for mental security. Particularly difficult are the problems which confront churches and families in apartment-house areas.

"4. The church and the family alike have been profoundly influenced by developments in the new means of communication: the great increase in Sunday newspaper readers, attendants at the motion pictures and radio listeners.

"5. Young people starting out in marriage no longer expect necessarily to follow the patterns of family life of their parents. They are demanding knowledge with which to meet the problems of marriage and of family life.

"These five trends in family life may be taken as a challenge to the church and its program of service.

"First, the decreasing number of children should make possible more intensive efforts to reach those outside the

What are the changes affecting the modern family? What remain as the family's essential functions? What effect do the trends in family life have on the program of the church? This summary of the address given by Dr. E. W. Burgess at the Annual Meeting of the International Council last February presents some challenging facts and opportunities.

¹ Professor of Sociology, University of Chicago, Chicago, Illinois.

Sunday school. New appeal must be developed. Here the radio and the motion picture may be valuable in presenting religious teachings.

"The decreasing number of children also makes desirable a re-thinking of the program of religious education for children. With recent developments in general education and in the pre-school education of the child, how best may the church serve to promote those influences making for the development of character? All the influences of modern life are accelerating the emotional and intellectual development of children. It is all the more important that the church re-study its program of child training. Since life situations afford the best opportunity for character formation, the Sunday school well might make these central in its revised program.

"Second, the increasing number of old people poses a quite different need to be met by the church. With old age assistance and old age annuities, men and women over 65 and perhaps over 60 years, in the prime of life, constitute a new and growing leisure class. This is a group that the Townsend plan has made politically group conscious. What plan of religious education can be devised by which they will become religiously group conscious? Is not this an opportune time to study the experience of 'Borrowed Time Clubs' to determine the best ways to further develop groups and classes of these older folk?

"Third, the increasing urbanization of life constitutes a real challenge to the church. What are the religious needs of city folk? What has the church to offer of spiritual assistance to enable people to meet the stress and strain, the risks and the pace, the trials and discouragements of urban life? As life becomes complex and complicated there is all the more need to see life clearly and to see it whole. Since our communities—rural, town and city—are becoming more diversified, each church should make a community study in order to know its neighborhood, its needs and what the church should do about it.

"Fourth among the chief competitors of the church for the attention and time of the members of the family are the motion picture and the radio. One way, perhaps the best way, to meet this competition, is to incorporate these new means of communication within the instrumentalities of religious education.

"Fifth is the need of modern young people for preparation for marriage. And here is a signal opportunity for religious education. The church has always served the

family in its three great crises: of marriage, of birth and of death. And members of the families have always turned to the church and the pastor for advice and guidance in times of emotional and personal stress.

"Under conditions of modern life young people realize their need of preparation for the responsibilities of marriage and parenthood. They will respond to a worthwhile program. Studies in the prediction of success and failure in marriage have indicated the stabilizing and socializing effects of religious influences such as those of Sunday school and church attendance. Ministers and directors of religious education should receive the type of education which will equip them further to develop a program of preparing young people for marriage. In the smaller churches the pastor with this training can be effective in counseling upon personal and marital problems. In the city church

special provision may be made for this service. In every Sunday school a class on preparation for marriage should be organized."

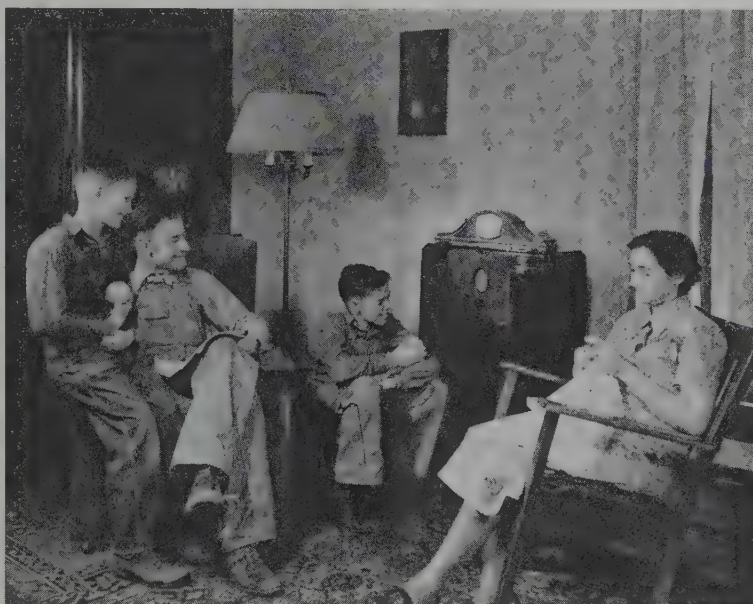
It is clear that the paper by Dr. Burgess which has been quoted above substantiates certain trends already under way in the program of the International Council of Religious Education. Plans for the United Advance in Christian Education include almost every item which his paper suggests as a need indicated by the present situation.

A new bulletin² for local church workers provides

guidance in developing cooperation between home and church. Another bulletin³ for professional leaders analyzes the family situation today and lays the basis for a whole program in Christian family life education.

A conference of lay and professional leaders in Christian education will meet in Pittsburgh, December 17, 18, 19, 1940, to plan the details of the United Advance in Christian Education, putting into operation many of the foregoing suggestions.

A national Conference on Christian Family Life will bring together representatives of the International Council of Religious Education, the Federal Council of Churches, and the National Council of Church Women, April 17, 18, 19, 1941, to develop plans and materials for a United Christian Advance in Family Life. Thus plans are vigorously under way to help the church and the home together to meet the challenge of our changing day.



Century Photos

The family best satisfies the craving for love and affection.

² Bulletin 423, *Home and Church Work Together*. International Council of Religious Education, 203 N. Wabash Ave., Chicago, Ill., 1940. 48 pp. 15 cents.

³ Bulletin 425, *Christian Family Life Education*. International Council, 1940.

Planning Religious Education Week

By JOHN BURNS KETCHAM

RELIGIOUS EDUCATION WEEK as an observance and a technique offers real possibilities for increasing the effectiveness of the total program of religious education in local churches, and for calling the attention of the church and the community to the significant educational task of the church.

As a technique, planning Religious Education Week gives a church an opportunity to evaluate its whole educational program. If consideration of the Week begins early in the summer, it promotes long-range planning. This is possible in either a small or a large church. A first requisite is a Religious Education Committee having in its membership representatives of the official board, the church school, the Scouts, young people's, and men's and women's organizations of the church. This committee should meet during May or June to review and critically evaluate the work of the year. The various groups would be asked to share in such an evaluation, giving suggestions for improvement.

In light of such a critical evaluation and a consideration of available leadership, the strengths and weaknesses of the educational program would be discovered, and the committee would consider how, in the coming fall and winter, the whole program might be strengthened and enriched. Each department and organization would be encouraged to work out the broad outlines of the next year's program. With these factors in mind, the Committee would then plan the details of the special Week's observance. The observance should seek to rally and strengthen the forces of the church, and to launch a well-rounded educational program.

But Religious Education Week has as its purpose the developing in the home, in the church, and also in the community, of an increasing consciousness of the importance and responsibility for Christian religious education and the place of religion in the everyday life of children, young people, and adults. Plans for Religious Education Week, therefore, should urge the home and the church to cooperate in this task. But beyond this, plans should urge the churches to cooperate in a community to face their joint responsibilities for Christian education. Local church observance of Religious Education Week should be supplemented by community observance.

Cooperation in the community may range from several churches agreeing to carry out a similar program in each church, using joint publicity, to a community institute, a community dinner for all church officers and teachers, or a community recognition service for church school leaders. The impact of religious education on the community ought to be more than the sum of the impacts of several individual churches. All the churches interested can unite to call to the attention of the community the significance of religious education, and to challenge the community to support the program in various local churches and the cooperative work of the churches.

Here are some things churches do in planning Religious Education Week.

June and July: Meetings of Religious Education Committee for evaluation of work, planning fall program, completion of plans for the week's observance in September.

September:

Church school visitation by teachers.

Retreat for all officers and teachers, done in one of the following ways:

1. Saturday afternoon and evening, planning session for work during the new year.
2. Friday evening, Saturday morning—youth group or groups and counselors plan youth program.
Saturday afternoon—church school teachers' and leaders' coaching and planning conference.
Supper and evening—meeting with official board, consecration, closing.

Mailing program of Week and invitations to attend to entire church.

Observance of the Week in the church:

Rally Sunday and Home-Coming Day.

Pastor preaching sermon on The Importance of the Educational Task of the Church, or The Teaching Ministry of the Church.

Recognition Service for church school teachers and officers of all organizations.

Educational banquet—work of each group interpreted.

Family supper—home-church-school round table discussion.

Church school open house—invite parents, display work and materials of church school.

Meeting, Religious Education Committee.

Wednesday through Friday—planning conferences for each departmental staff in the church school.

Special youth banquet.

Parents' meeting—stressing responsibility of home in religious training of children.

World-wide Communion Sunday.

Community Observance:

Provide radio broadcasts on religious education.

Community Religious Education Institute.

Community Recognition Service for teachers and officers.

Community Dinner for all officers and teachers of church schools.

Launching of weekday religious education plans.

Community publicity.

Community publicity—window display in prominent downtown store featuring a worship center and best creative materials of Sunday schools, newspapers, special bulletins, posters. Where public schools and libraries will cooperate, the material should be conspicuously displayed there, and the best religious education books displayed.

Interchurch conference on adult education and parent education.

Community union services in the interest of religious education.

Conference for pastors and superintendents.

Youth night.

Denominational night.

International Journal of Religious Education

Meeting the Religious Needs of Employed Women

By LENA KNAPP*

THE poor, tired, business man" has often been talked about and plans made for his edification, but for the most part, when the poor tired business woman says she just can't get out to church, or to the church school on Sunday morning, she is generally dismissed from the attention of the calling committee and, in some cases, thereupon is placed on the "associate" list. It is hoped that neglect of the needs, interests, and abilities of employed women is not nearly so widespread as seems to be the case. What is being done by churches to bring the joys of Christian fellowship and service into the lives of adult employed women? Or to put the idea another way, how are churches planning to enrich their own lives by the contributions of personality, prayer, and money that employed women can make?

Perhaps there is need at this point to define terms for purposes of this article. We have in mind primarily the single, adult, industrial, business, or professional woman, who leaves her home daily for something like ten hours, during which time she has no control over her time. "Single" is used as a defining term, because obviously the married employed woman shares the various experiences with her husband in coeducational groups. By adult we mean over twenty-five years of age, since young employed women get consideration in whatever youth program prevails.

SPECIAL NEEDS OF EMPLOYED WOMEN

Employed women's needs are the same as those of all other types of persons—interests outside their daily routine, opportunities for friendship, for recreation, for mental stimulus, and for spiritual enrichment. Opportunities for these experiences must provide for "sharing." It is not enough for one always to go swimming alone, work out a reading program all by one's self, or wander by one's self into a church auditorium. Opportunities galore exist outside the church to meet the various needs for richer living, and many women make these experiences a substitute for the church. Many, however, do not find these opportunities or do not find them satisfying, and likewise fail to find a place for themselves in the nearby church. So there arises a vast amount of loneliness and its attendant evils.

Women who work are naturally debarred from participation in those daytime organizations which are deeply rooted in the affections, loyalties, and emotions of "the women of the church." Many churches have grand fellowship experiences through an Amity Club, a Fellowship Club, the Demarcos, the Penates, or Altrusa, some of which are avowedly for married people, while too often the others, while theoretically open to everybody, in reality are made up of married folk. Single men and women of course should not be sensitive about joining groups of married people. But when they are obviously in the minority, it behooves couples to keep in mind constantly the interests of the whole group. It is easy for a group of persons to become groups of four-

somes, and sixsomes, or for the men to gang up and talk about the rise and fall of business, and the wives to find complete satisfaction in comparing notes on the current WQX radio serial, the newest recipe for corn muffins, or what Junior said at breakfast.

WHAT SOME LOCAL CHURCHES ARE DOING

Some churches, locally and denominationally, have set themselves definitely to help and get help from business and professional women. We happen not to have heard of a single situation where a church has thought of the industrial women of its community as a group. (Probably the Y.W.C.A. is rather in a class by itself as far as service to girls and women in industry is concerned.) Let us consider some specific situations.

In the Hyde Park Methodist Church, located in a good residential district in Chicago's South Side, there is an active "Business and Professional Women's Club." It is not related in any way to the secular national club of that name. Some of their members are in industry, and share happily in the life of the group, though not officially included in the title. The president writes:

"The group was organized mainly because many of these women were going to church on Sunday and going home again without becoming acquainted with anyone. We are at work when the women of the church have their unit meetings during the day. One missionary society meets in the evening, but I think it is made up almost entirely of housewives. Our program has been very simple so far. We have a meeting once a month with some sort of a program, usually a speaker, and a little time for visiting with each other. You would be surprised how many have become acquainted. They go to church more regularly, as they know they will see some of their friends there. We have also planned a few outside activities. Since the organization is quite new, we haven't contributed anything as a group to the expenses of the church, but are planning to do so."

In many churches there is a weekly or monthly meeting of a chapter of the National Business and Professional Women's Club. This plan meets the needs of individual women in all areas except the religious, which to Christian women seems a serious lack. Furthermore, this program does not draw the loyalties of any of the business and professional club members into the church fellowship.

The most extensive local church program in this field that we know is at Fourth Presbyterian Church near Chicago's "Gold Coast." The vast membership of this church serves a wide variety of types and classes, but all the members of the Business Woman's Club are from either the professions or business.

This club is over thirty years old. The reason the group began is the same reason that it continues today, that is, "In our part of the city there is a tremendous number of women who are living alone in small rooms and who need an outlet of fellowship."

* Formerly Associate Director of Leadership Education, International Council of Religious Education. Now teacher at Ewha College, Seoul, Korea.

The center of the Business Woman's Club is the Bible Class, and it has been so through the years. The program shows supper and a Bible study period as regular items. One night of each month, these periods are followed at about eight o'clock by the "philanthropic" side of the program, which means making surgical dressings for mission stations. On other nights there is a speaker, or some other interesting feature.

The Evening Missionary Society, which meets monthly, is definitely a part of the program of the business women of this church. This Business Woman's Club meets every week. This is felt to be valuable because it cements friendship. During the year there are usually some city trips and picnics. The Club is very definitely related to the program of the whole church, and through the years a great deal of money has been given to benevolences.

WHAT DENOMINATIONS ARE DOING

Four years ago inquiry was made of all denominations regarding their plans for meeting the needs of employed women. The only three which seemed to have these women in mind as a group were the three Methodist denominations now united in the Methodist Church. In the former Methodist Protestant Church and the Methodist Episcopal Church South evening meetings of the women's missionary societies were planned for those unable to participate in the daytime programs.

In the former Methodist Episcopal Church the women's missionary societies cooperated in the development of an auxiliary organization, known as the Wesleyan Service Guild. The four hundred and more units in local churches, enrolling over 5350 members, are guided in development of their program by a national governing group called the Central Committee. This consists of at least twelve business or professional women, and representatives from each of the missionary societies. The goals of the organization are: enrichment of spiritual life, practice in world brotherhood, development of Christian citizenship, guidance in highest use of leisure time. It is probable that this organization will be taken over in the new church.

THE TASK

The 1937 edition of Bulletin 155 of the United States Department of Labor reports that "one fifth of all the women in the United States are in gainful work outside the home." What is the corresponding percentage in your community? Of this percentage, how many serve and are served by any church? How many of those outside the church could be reached if your church, acting either independently or perhaps preferably in cooperation with other churches, would really set hand to the plough? Who should start this project? Yes, indeed, who, if not you?

Summer Has Come

(Continued from page 9)

rest—let's not begrudge him that—the committee apparently overlooks the fact that there are young theological students and even teachers in divinity schools who might be had at no prohibitive expense and that they might help the local leaders in some constructive work in August.

Vacation church schools? Yes, a few churches have them, usually for a two weeks' period. But most of them expect all the workers, including the superintendent, to contribute

their services and usually they run just two or three summers. "We've been gyped," said two ten-year old boys when they heard of a vacation church school in a neighboring town. "Why don't we have one?" "Just two weeks," they said in another school. "We wish it would last all summer." Certainly a vacation school is one of the possibilities of a summer program for the average church.

What else? Surely you know that there cannot be a guaranteed-to-work, error proof plan. "Each church," as the experts tell us, "must make its own." Chiefly it is a matter of believing that there are some people at home, that they are important, and that the church should develop a program with and for them. How about a special summer planning committee under the direction of the minister, the church school superintendent, the committee on religious education and representatives of the various age groups? First of all they should make a canvass to discover how many of the regular workers will be at home during at least part of the summer and when. Then they should try to find out what special summer workers might be available: young people at home from school and college, others home from out-of-town teaching positions, people with musical ability or training in arts and crafts who might be available for a short course.

The planning committee would ask itself: What do our people like? What do they need? What needs are we in a position to supply? What age groups shall we try to reach? In thinking of the various age groups the planning committee should remind itself of the great opportunities for an interesting program with the junior and senior high school groups. Thinking in terms of the whole parish, various activities suggest themselves: a four weeks' vacation school extending through the senior high school group, informal story-telling for different age groups, discussion groups for young people and for mothers, group singing, Sunday evening programs, day camps, picnics.

A leader of a seminar group once told his class that there is in every group enough latent leadership to take care of the present needs of that group. Let us remember the summer needs of our stay-at-home church members and use these months for a program that will help them to grow.

Introducing Mr. W. L. Rogers

THE INTERNATIONAL COUNCIL is pleased to announce as a temporary additional member of its staff, Mr. W. L. Rogers.

Mr. Rogers will serve as Acting Director of Visual Education during the year 1940-1941, devoting three quarters of his time to this task. This service is made possible through the courtesy of the Harmon Foundation which is providing Mr. Roger's salary and also that of his secretarial assistant without cost to the Council.

Mr. Rogers is a graduate of the School of Theology of Boston University. He was ordained to the ministry of the Methodist church. During recent years he has served as Religious Director of the Harmon Foundation.

During the coming year Mr. Rogers will make a careful study of uses of visual aids in religious education and will also investigate the avenues and procedures whereby the International Council and its member denominational boards and state Councils might render the services in this field which are needed by Protestant local churches.

Roy G. Ross

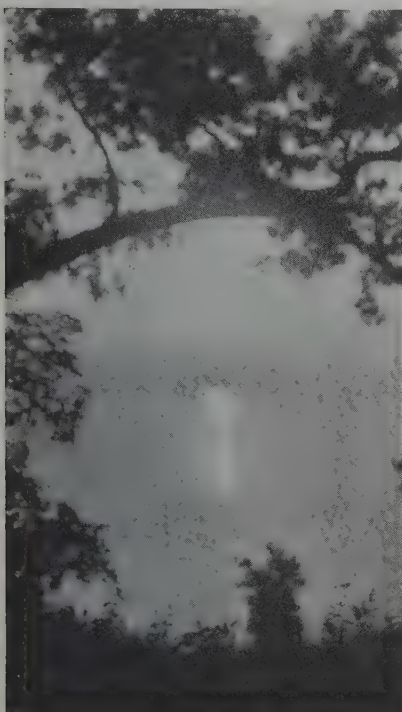
International Journal of Religious Education

Camp Memories

By RUTH BERNICE MEAD*

THE WORSHIP COMMITTEE was considering the programs for the final week of Girl's Camp. Everything was planned except the service for the final evening. It was hard to plan for that last time together; they hated to have the days at camp end. They sat quietly looking over the lake for a few minutes, then Dorothy broke the silence.

"We ought to do something different this last night. We've tried to have every kind of vesper service that the girls wanted, but this ought to be different from all the others."



The rising sun reflects a cross.¹

"I wish it could tell about all the things we've done and enjoyed here at camp," said Marian. "We want to thank God for everything here this summer. We'll talk about this all winter."

"Camp Memories! That's what we want! We'll have a camp memories vesper hour, and thank God for every thing that has happened at camp."

Suggestions came thick and fast from the committee. A list was made of the elements of camp life to be included in the service. Then it was necessary to choose a leader. No one wanted to take this responsibility, yet the group agreed that a

* Student Personnel Director, Presbyterian College of Christian Education, Chicago, Illinois.

¹ Taken at Lake Geneva, Wisconsin, in the summer of 1939 by Mrs. W. C. Whitehouse of King City, Missouri.

memories vespers should be led by a girl, or girls who could put their own memories into the service.

"Let's have just voices coming from the bushes at the back of the outdoor stage!" suggested Elaine. "Then everyone could just think of what we were saying and not think of the leader."

"And let's have it sound like poetry, or a play," added Marian. "I think Miss Morrison could write it that way."

Miss Morrison, the group advisor, agreed and took the completed list of memories which they wished included in the service. At a second meeting her first draft of the service was revised and the speakers for the parts chosen by the committee.

This is the service as they gave it:

CALL TO WORSHIP:

Come, let us count our memories of camp!

They will be golden all our days.
Let us remember only happy things
And push all hurts or failures
Far away.

Thank God for memories.

PRAYER:

Father of loveliness in sun and star,
God of the twilight and the cool dawn,
Sure of thy nearness we lift up our hearts.

Thou art so near where the great trees
bend down,
Accept our thanks for these joy filled
free days,
Receive the gratitude flooding our hearts

HYMN: "God Who Touched Earth with Beauty," verses 1, 2, 3.

VOICES OF MEMORY:

First Voice:

I have such happy memories of play;
The days have filled with fun
As we went swimming in the clear cool lake,

Or tried our hands at archery,
Rowed out in the hot sun or into the Red water of sunset.

I've grown through sports,
Even when it meant coming out of the Water long before I wanted to,

Waiting my turn for the boat or Giving another girl a chance to row

When I would have liked the boat all to myself.

Second Voice:

Part of my wealth of

"The days have filled with fun as we went swimming in the clear, cool lake."



memories will always be
The friends I've made at camp.
Perhaps I'll not be seeing them
Until I come again to these white walls;
but
I'll remember the great kindness shown to me

When I came strange into the camp.
These are good friends and true.
We've grown together for we have
All had to learn to live together.
I'm rich with friends this night.

Third Voice:

And here in vesper hour hush
Are many memories of times
When God seemed nearer than before.
The Galilean service when the
Fishing boats came drifting in to music
And the lovely swans went softly out to
Welcome them while rose light lay upon the lake.

The birds that sang so sweetly in the trees

All through each evening service.

I'll cherish long
The night we lighted little candle boats
As symbols of the light of Christ
Which shines within our hearts.

I put a wish on mine and it went far,
far out

And burned so long my hope of beauty in my life

Seemed nearer and more real.

In all these vesper hours God has been
A dear close friend within the world
which he has made.

(Continued on page 31)



"The costumes are bright against the green."

Wisdom and Vision

For Ministers, Teachers, and Worship Committees

How to Use These Sources

1. Read them all each month.
2. Ask where each selection would fit some work you are to do.
3. Clip and file them topically, if such is your system. (Subscribe for a second copy if you keep a file of the *Journal*.)
4. Circulate these among your teachers if you are a superintendent and they do not have copies of their own.
5. See how these can be used in your lesson for next Sunday—or later.
6. Use this material in your sermon, address or talk.
7. Write for permission to copyright owners before printing in your church bulletin or elsewhere.

A Litany of Thanksgiving¹

For the beauty of life, the blessing of health, and the opportunity for work—

We thank thee, our Father.

For the melody in music, for books that hold no ugly thought, for quick laughter, and love, and reverence—

We thank thee, our Father.

For men and women of all ages past, who have thought thine own thoughts after thee, and have acted thereon, and for the men and women of this present whose minds and wills are patterned after thine, and through whose endeavors we see thy will being done—

We thank thee, our Father.

For insight and imagination that makes us sensitive to beauty and kindness and sorrow; for idealism that lifts us to greater heights of personal endeavor; for courage to seek stronger roots in relationships both human and divine—

We thank thee, our Father.

For prayer and faith, the stakes by which our frail tents are grounded close to thee—

We thank thee, our Father.

For friendship, which knows no bounds of time or space; for friends who make our happy hours happier, and whose kindly criticisms keep us stimulated to examine our thinking and our acts—

We thank thee, our Father.

For that "divine discontent" working in us and through us by which life is fused with victory instead of defeat, beauty instead of ugliness, strength instead of weakness, clarity instead of confusion, and vision and hope instead of futility—

We thank thee, our Father.

¹ Arranged from contributions made by members of staff and office family of the International Council of Religious Education for Thanksgiving worship service.

² Reprinted from the *Friends Intelligencer*.

The Soul's Need

As a baby needs a mother,
As a shuttle needs a loom,
As the valleys need the moisture,
As the flowers need to bloom.

As a bird needs food and shelter,
As the fishes need the sea,
As the forest needs the sunshine,
As the shrine a devotee.

As a violin needs a player,
As a temple needs a plan,
As a painter needs a canvas,
Is the need of God to man.

—FRA ALEXUS²

Anthony's Friend³

None of the children who worked in the great beet fields in Colorado had time to go to school. All day long, day after day, week after week, during the entire beet season, they had to care for beets that would be sent away to be made into sugar. On Sundays the children were so tired they could not go to church school. They had to stay home and rest.

In one of these fields Anthony Carani worked. He was almost twelve, a thin, wiry boy, with fine, seeking black eyes. But Anthony was almost always tired. For ten hours a day he stooped over the young beet plants, thinning them out and digging away weeds that grew faster than the plants themselves. Then he had to hoe around the plants to loosen the soil. After a few months when the beets were full grown, he had to tug and pull them out of the ground and cut off the heavy tops with a long, sharp knife hooked at the end. For six years, for many months a year, he had worked in the beet fields. Since there were seven children in the Carani family, the family was always able to get a part of the field to tend—and all the children and their father worked.

For several years Anthony had been having a strange feeling, a sort of hungry feeling that even a good dinner of spaghetti at night could not satisfy. There was something he wanted that he did not have. Sometimes the feeling left him when he was reading the newspaper that his father bought every day. When he was just a little boy he would come to his father and ask him what words meant, and so he gradually learned to read. Again the longing disappeared when he was not too tired to play with his brothers and sisters. Embedded deep in his heart was a desire for going to school and for play. The longing grew and grew. It was so hard working in the beet fields. How tired he became struggling beneath

a blazing sun! And he often cut his hands and knees painfully in chopping off the beet tops.

One day the sun was unusually hot and dazzling. Anthony's eyes ached, and a bluey-white mist seemed to shimmer before his eyes. His shoulders and back were exceedingly tired and a mean cut on his knee was stinging with pain.

He picked up a large basket heaped high with beet tops and staggered under its weight as he walked toward the great pile near the gate. Suddenly he bumped into some big, moving thing. It seemed that the big basket jumped up in the air and crashed back down on Anthony, almost stunning him. Rough hands shook him, and the angry voice of the overseer thundered out, "You dirty little rat! Are you blind? Can't you see a gentleman right before your eyes?"

Anthony raised his eyes and just then the overseer's hands were pushed aside by two other hands which were big and strong, but very gentle like his mother's and his sister Lena's.

The overseer would have interfered, "Mr. Jacobson, you mustn't bother with this clumsy brat."

Another man walking up, said, "Poor kid, but we haven't time to worry with him, Marcus."

Mr. Jacobson looked at them sharply, but his expression was softer and kinder as he turned to the boy. He leaned down and picked up the slim little figure carefully and gently strode across the field with it to a wagon where he laid it. Anthony looked up into the fine, sympathetic face and smiled. But two great tears stood in his eyes as he whispered, "Thank you."

While Mr. Jacobson was bandaging the cuts with his handkerchief, he talked to Anthony and asked him questions. He seemed to understand so well that Anthony let him share that longing deep down in his heart—his desire to go to school. "Maybe it will not be long before you can go, old scout," he said encouragingly.

Just then, as one of the laborers was passing, Mr. Jacobson called to him and told him to drive Anthony home. "You will be all right in a few days," he said. "You are very brave and courageous. And I shall remember your secret," he added. Then he clasped Anthony's hand warmly and firmly. No one had ever put the same feeling into a handclasp for Anthony before.

As the wagon trundled home the boy thought and thought and wondered where he had heard or seen the name, Marcus Jacobson. He could not remember.

When Anthony was recovering, he read the newspapers eagerly and carefully every day. One day he saw the name of Marcus Jacobson. What did the arti-

(Continued on page 31)

³ Printed in the *Pilgrim Elementary Teacher*. Used by permission of the Pilgrim Press.

Land of the Free

A Patriotic Program for Choir, Reader, and Characters

By EDITH SAMS*

With some adaptations this patriotic program may be used in Canada as well as in the United States. See notes at the end.

PRELUDE: "Praise Ye the Father," by Gounod

CHOIR: "God of Our Fathers," by Warren

READER:
"Sail—sail thy best, ship of Democracy!
Of value is thy freight—'tis not the present only,
The Past is also stored in thee!
Thou holdest not the venture of thyself alone:

"The antecedent nations sink or swim with thee,
With all their ancient struggles, martyrs, heroes, epics, wars;

"Theirs, theirs as much as thine, the destination port triumphant;
Steer then with good strong hand, and wary eye,
O helmsman."

—WALT WHITMAN¹

BARITONE SOLO: (Set to *Austrian Hymn* by Haydn, or *Ton-Y-Botel*, Welsh melody. If the latter is used, change the last note of the second verse from the minor to the major chord of the key, ending on A-flat instead of F. Amen is not used.)

"Once to every man and nation
Comes the moment to decide,
In the strife of truth with falsehood,
For the good or evil side;
Some great cause, God's new Messiah,
Offering each the bloom or blight,
And the choice goes on forever
'Twixt that darkness and that light.

"Though the cause of evil prosper,
Yet 'tis truth alone is strong;
Though her portion be the scaffold,
And upon the throne be wrong;
Yet that scaffold sways the future,
And, behind the dim unknown,
Standeth God within the shadow
Keeping watch above His own."

—JAMES RUSSELL LOWELL

READER:
"For this cause we bow our knees to
God the Father," as we say:
"Rejoice in the Lord, ye righteous;
Sing unto the Lord with thanksgiving:
Praise him with stringed instruments and organs;
Let everything that hath breath praise the Lord."

* Choir Director, St. Mark's Methodist Church, Clinton, Tennessee.

¹ From *Leaves of Grass*, by Walt Whitman, Copyright, 1924, by Doubleday Doran and Co., Inc. Used by permission.

CHOIR: "Praise the Lord, O Jerusalem," by Maunder

READER: Let us pray: "Almighty God, who hast given us this good land for our heritage, we humbly beseech thee that we may always prove ourselves a people mindful of thy favor, and glad to do thy will. Bless our land; defend our liberties; grant that there may be justice and peace at home, and that, through the obedience of thy law, we may show forth thy praise among the nations of the earth. In the time of prosperity fill our hearts with thankfulness, and in the day of trouble, suffer not our trust in thee to fail. All of which we ask through Jesus Christ, our Lord. Amen."²

SOPRANO OR CONTRALTO SOLO: "Recessional" (Kipling), by de Koven, or to tune, *Melita*, by Dykes.

EPISODE I

READER: "Lord, thou has been our dwelling place in all generations. For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night."

PIANO: *From an Indian Lodge*, by MacDowell (First theme)

READER:
"Round about the Indian village
Spread the meadows and the corn-field,
And beyond them stood the forest,
Stood the groves of singing pine trees."³

PIANO: *From an Indian Lodge* (continued)

READER:
"Ye who love a nation's legends,
Love the ballads of a people,
That like voices from afar off
Call to us to pause, and listen,
Who believe that in all ages
Every human heart is human,
Listen to this simple story,
To this song of Hiawatha."³

(Enter INDIAN MAID, right, who sings)
SOLO BY INDIAN MAID: "By the Waters of Minnetonka," by Lieurance. (Exit, left.)

EPISODE II

READER: Centuries passed; then came the white men across the Big Sea-Water. They raised the flags of Spain, of France, of England. On returning they told of the New World, with its primeval forests, its great lakes and rivers, its mountains and valleys. Here were vast resources; here also was a land where a Dream of Freedom might come true. "We see the first ships of the Pilgrim Fathers, as they land on the rocky shores of New England. We see the settlements, the little clearings,

the block-house and the fort, the rude and lowly huts, the meeting-houses for worship."⁴

(Enter PURITAN COUPLE, right. They sing unaccompanied from an old psalm book, supported by a few voices from the choir, the following, to the tune of "Dundee.")

"O God of Bethel, by whose hand thy people still are fed,
Who through this weary pilgrimage hast all our fathers led,

Through each perplexing path of life
our wandering footsteps guide;
Give us each day our daily bread,
and raiment fit provide.

O spread thy sheltering arms around
'till all our wanderings cease.

And at our Father's loved abode our souls arrive in peace."

—PHILLIP DODDRIDGE

(Exit, left, singing, during last verse.)

READER:

"All these were honored in their generations,
And were the glory of their times.
Their seed shall remain forever,
And their glory shall not be blotted out."

CHOIR: "O God, Beneath Whose Guiding Hand" Tune—*Germany* or *Duke Street*.

EPISODE III

READER: The descendants of the Pilgrims "began to talk about Liberty, to reason of the rights of man. They began to dream of independence. But the Old World wished to dominate the new. There was a contest, first for justice, then for freedom. Finally, came the Declaration of Independence asserting that all men have a right to life, liberty and joy. The flag for which the heroes fought is the symbol of all we are, of all we hope to be. It represents the sufferings of the past, the glories yet to be."⁴

(As introduction of tune, "St. Leonards" is played, enter MISTRESS BETSY ROSS, right. She sits down, and taking the partially made American flag from a work basket, sews on the first star. As she sews, the following is sung as a solo, to tune "St. Leonards," or "Manoah.")

SOLO:

"Lord, while for all mankind we pray,
Of every clime and coast,
O hear us for our native land,
The land we love the most.

"Unite us in the sacred love
Of knowledge, trust, and Thee;
And let our hills and valleys shout
The songs of liberty.

⁴ Robert Ingersoll.

² From the *Book of Common Prayer*.

³ From *Longfellow's Poems*, published by Houghton, Mifflin and Co. Used by permission.

"Lord of the nations, thus to Thee
Our country we commend;
Be Thou her friend and her trust,
Her everlasting Friend."

—JOHN R. WRE福德

(BETSY ROSS exits, left, during the last two lines.)

(Enter, right, BOY SCOUT, with American flag.)

READER: "Let us keep untarnished, unstained, the honor of the flag our fathers bore aloft in the teeth of the wildest storm, the flag that shall float above the solid files of a united people, a people sworn to the great cause of liberty and justice, for themselves and for all the sons and daughters of men."⁵

CHOIR AND CONGREGATION (Standing): "America."

(At close of last verse BOY SCOUT places flag in holder and exits, left.)

EPISODE IV

READER: For many years there came to our forefathers the challenge of vast, uninhabited regions. Intrepid pioneers pushed westward to find gold and silver, iron and coal, copper and zinc, the treasure hidden in the earth. Struggling against the Indians, poverty, and disease, they felled forests, killed wild beasts and founded states.

PIANO: Irish melody, *Gormac*,⁶ or a march.

(Enter, right, PIONEER GROUP of father, mother and boy. They pause, center, to rest. Boy gives drink to mother from gourd dipper, after which father points to horizon. Exit, left.)

READER: So they made homes; homes in the valleys, on the hillsides, homes by lakes and rivers, homes in the great open spaces of the frontier—the ancestral homes which have made America. Beneath the stars, the light of those pioneer homes was the pine-knot, the tallow dip, the oil lamp. But the light of their spirits is ours to preserve to the future.

CHOIR: (The following, sung to the tune *Gormac*.)

"For the might of thine arm we bless thee: our God, our Fathers' God;
Thou has kept thy pilgrim people by the strength of thy staff and rod;
Thou hast called us to the journey where faithless ne'er trod;
For the might of thine arm we bless thee: our God, our Fathers' God.

"For the love of Christ constraining, that bound their hearts as one;
For the faith in truth and freedom in which their work was done;
For the peace of God's evangel where-with their feet were shod;
For the might of thine arm we bless thee: our God, our Fathers' God.

"We are watchers of a beacon whose light must never die;
We are guardians of an altar that shows thee ever nigh;



Betsy Ross sews on a star

We are children of thy freemen who sleep beneath the sod;
For the might of thine arm we bless thee: our God, our Fathers' God."

—CHARLES SYLVESTER HORNE

LITANY (to be printed in program)

Reader: Let us give thanks unto God for this our land;

The land our forefathers found in all its primeval strength and beauty;

For the fertility of the fields,
For the springs and rivers which water them,
For great forests, and the everlasting hills,
For the oceans that surround our borders;

Congregation: We thank thee, O God;
May we conserve the resources of our country.

Reader: Let us give thanks for those Pilgrim Fathers who crossed the sea, who endured hardship that they might worship as free men.

Congregation: We thank thee, O God;
May their example be ever before us;
May we follow in their footsteps.

Reader: We thank thee, O God, for those who made of their lives and substance a sacrifice, for the independence of the United States of America.

Congregation: May we be worthy of that sacrifice.

Reader and Congregation: "Almighty God, our heavenly Father, guide, we beseech thee, this Nation into the way of justice and truth, and establish among us that peace which is the fruit of righteousness."⁷ Remember—

ing the greatness of those who brought us to this day, we rededicate ourselves to thy service and our country's honor. Through Jesus Christ our Lord. Amen.

OFFERTORY, by Choir, "Now Thank We All Our God." Tune—*Nun Danket*

CHOIR AND CONGREGATION (Standing): "O Beautiful for Spacious Skies." Tune—*Materna*

BENEDICTION, by Pastor: "The Lord bless you and keep you; the Lord make his face to shine upon you and be gracious to you; the Lord lift up his countenance upon you and give you peace, both now and evermore."

CHOIR: *Dresden Amen* or chorus only of "God Bless America," by Berlin

POSTLUDE: "March of the Men of Harlech." (Old Welsh Air)

NOTES ON PRESENTATION

SETTING: Sanctuary, with two entrances available, extreme right and left. Screens may be used to provide this. An altar in center. Reading desk or pulpit to one side, to be used by READER.

DECORATION: For Independence Day or Dominion Day: daises and ragged robins; for Washington's Birthday, boxwood or evergreens; for Thanksgiving, fruits, half-shucked corn and pumpkins.

COSTUMES:

CHOIR: Vested; if not, seated inconspicuously.

READER: Choir vestment or college gown. (Reader uses pulpit or reading desk, and is seated during choir selections.)

INDIAN MAID: Indian costume and moccasins.

PURITAN COUPLE: *Man*: long black cape or tight fitting sweater finished with broad, white collar and deep cuffs; short breeches, stockings, low quarter shoes with buckles.

Woman: plain gray cotton dress, made with full skirt gathered onto a tight bodice, with crossed fichu, cuffs, and cap of white lawn. (They face congregation, and sing from a simulated psalm book which might be eight by six inches. Care should be taken in selecting this couple. They should be young, and English in features.)

BETSY ROSS: (See accompanying picture)

PIONEER GROUP: *Man*: old shirt, open at throat or with red bandanna tied around neck, old cotton jeans stuffed into high boots; he carries an axe on his shoulder which he puts down as they pause.

Woman: dark checked gingham dress, made with full skirt and tight fitting waist, buttoned down front. She wears an old sunbonnet, and carries basket filled with potatoes, apples or corn.

Boy: any old clothes; barefooted.

(Continued on page 39)

⁵ Quotation from Theodore Roosevelt.

⁶ In the *New Methodist Hymnal*.

⁷ From the *Book of Common Prayer*, adapted.



JULY-AUGUST

WORSHIP PROGRAMS

PRIMARY DEPARTMENT

By Phyllis Newcomb Maramarco*

THEME FOR QUARTER: *At Home in My World*

THEME FOR JULY: *Learning from the Past*

To the Leader

The services for this month will center around learning how God has been discovered during the past ages. Obviously, this can not be achieved through memorization of verses of Scripture. Neither are children prepared to have a perspective of the Bible, since they have little concept of time or distance. The Bible must not be just a book of strange stories and memorized verses to little children, but it must gradually come to be a book revealing something of people's gradual understanding of God. Children are able to learn that God has always been the same but that man has had many strange ideas of him, and only slowly has comprehended such lofty ideas of him as we find in Jesus' teaching. For centuries, God has been revealing himself, and we of today are joining the long line of seekers after him.

It is evident at once that this is not easy for the primary child to glimpse, with his very limited historical and geographical concepts. It might be well, then, to tell one continuous story at some time which will give some little (although incomplete) concept of the tremendous period of time involved in the Hebrew quest for God, such as that suggested for the first session. Let us help the children to see that the understanding of God has often been mistaken and slow. To break up the story only ruins the continuity for the little child and increases the complexity for him. Viewed as a continuous, related quest, the Bible may have enormous value in worship experiences.

Primary children need help in relating the significant stories of the past to ideas of that time and of today. As children study primitive peoples in school, the teacher often neglects to show the development of those peoples. Likewise, some of the children's relationships within their own church school group and problems which they suggest may be considered in worship. For example, a third grade child said recently, "Didn't people know anything about God until Jesus came?" Obviously, this child is beginning to wonder about the growth of the idea of God.

The teacher is urged to read the following books for her own background enrichment. As the children get a little older, these books will be simple enough for them to read. They might well be added to the church library.

Finding God, by G. W. Taylor. (Macmillan)
How Our Religion Began, by Edna M. Baxter. (Harpers)

The Childhood of the World, by Edward Clodd. (Macmillan)

July 7

THEME: *Finding Out About God from the Past*

PRELUDE: "A Chant," by Chopin¹

(Suggest that the children be thinking about ways in which they have felt God at work in the world.) How have you felt God's love expressed through people? In what ways would you like to see God's love expressed still more? How might God's love be expressed to children who need help because their countries are at war? (Share these thoughts aloud later.)

* Supervisor of Elementary Grades, Center Congregational Church, Hartford, Connecticut.
¹ *Musical Moments in Worship*, Thomas. Abingdon, 1935.

HYMN: "God Speaks to Us in Bird and Song."² (Emphasize the second stanza)
STORY:

OUR QUEST FOR GOD

Hundreds of years ago, long, long before the Bible was written and even before Jesus was born, people were worshiping God. There were people everywhere trying to understand about God just as we are today. Some of these people were called Hebrews; we read about them in the Bible. In those far-off days, the Hebrews lived in coarse, black tents, and wandered about the desert lands with their herds of sheep and goats and camels. They had many questions about the world just as we have today, but they had no interesting books to answer many of them such as we have. Since they had no telescopes and no airplanes, they could not tell how great the earth and sky are. So they used to wonder: What is up above the sky? What is down under the earth? What makes trees and animals and people have life? What makes the water spring up in some places in the desert while the rest of the land is dry?

The Hebrews, as well as other people, tried to answer these questions. While they were not always the same answers we give today, they were beginning to find out something about God. Sometimes they said, "It is a spirit that makes water come up where palm trees grow." Sometimes they said, "It is a spirit that makes the water in the river move." Sometimes they said, "It is a spirit that makes lightning and thunder and storms." These Hebrews of long ago believed that there was a god for each big family and that this god was on their side when they had wars with their neighbors. You can see that they had not yet learned there is only one God who loves all people. It took a very long time for people to know that, and even today we find people all around us who do not seem to know there is one God for all people. There were times when people thought the gods were like men who had bodies and spoke with voices.

After a long, long time, the Hebrews gave up their desert tent life, and moved into the land of Palestine where they built stone houses and lived in small villages. Slowly, they began to change many of their ways of living. By this time, one of the gods they worshiped was called Yahweh. They thought he was especially interested in them.

After a while some of the Hebrew leaders said that Yahweh was the only God they should worship. Before this, they thought there were different gods of the weather. Now Yahweh sent the sun and rain and helped crops to grow. They believed that Yahweh was pleased when they offered gifts to him of fruits and vegetables and animal meat. At the end of the summer before another planting time had arrived, the Hebrews celebrated a great festival known as the Feast of the Ingathering. For a whole week people lived in booths made from the boughs of trees, in memory of their early desert wanderings. Offerings to Yahweh of fruits and vegetables were placed inside the booth. On the first day of the festival, the Hebrews took fruit and boughs of trees and palm branches, and with them showed their praise and thanks to God. For many, many years the Hebrews did these same things.

Many more years passed, and then some Hebrew men began to think of Yahweh in a different way. They were wonderful Hebrew preachers. They had strange names like Amos, and Hosea, and Isaiah, and Jeremiah. Some of them said Yahweh was not much interested in having animals killed and grain brought to the temple. One

² "Pilgrim Elementary Teacher," 14 Beacon St., Boston, April, 1937.

of them said that if Yahweh were speaking to them he would say, "I prefer goodness to sacrifices." After a while these preachers began to tell the people that Yahweh was God of the whole world and not just of their little land. They said that Hebrews should love their neighbors. This would mean that Yahweh would not help them fight battles, so that was a very great change. If God was God of all people, he could not be a war god. God is love, working in people everywhere.

After a while, the story of these Hebrews who were trying to understand God was written down. We can find it in the Old Testament of the Bible. This Old Testament was Jesus' Bible, too, for Jesus was a Hebrew who lived in the same country. He studied in a synagogue school. He showed us more than anyone else has ever done what God is like. In his loving, kind ways, and in his teaching, he always expressed as no one else has ever done, the love of God. Jesus said, "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind. Thou shalt love thy neighbor as thyself." "My (God's) house shall be called a house of prayer for all nations." "Love your enemies and pray for them that persecute you."

Even today in our churches we are trying to learn Jesus' way of life because it is the surest way to work with God and to show love to others.

PRAYER: Loving God, we want to find out more about you. We want to learn about the wonders of the earth and sky. We want to feel your love at work and to show your love to others, even as Jesus showed us how to do. Help us to keep on seeking for you and finding how best to work with you. Amen.

Response: "If with All Your Hearts"³
HYMN: "For the Beauty of the Earth" (Emphasize "the love that from our birth," etc.)

QUIET RECEPTIONAL: "Moment Musicale," by Schubert⁴

July 14

THEME: *Finding God in His Wonderful World*

SETTING: Place a picture in the center of worship suggesting the wonder and mysteries of the world. Margaret Tarrant's "He Prayeth Best,"⁵ is suggestive of a small child who is sensitive to this wonder. (See the *Journal* for January 1940 for suggestions for a worship center.)

PRELUDE: "Creation Hymn," Beethoven

(Ask the children to be studying the picture while the prelude music is being played. Mention that the music reminds us of the beauty and glory of God's world. Ask some specific questions, such as,) For what do you suppose this little boy is giving thanks? What things remind you of the work of a loving God?

³ *As Children Worship*, Perkins. Pilgrim Press, Boston, 1936.

⁴ *Play a Tune*, Glenn and others. Ginn and Co., 1936.

⁵ Hale, Cushman and Flint, 116 Newbury St., Boston, Mass. This was used on the cover of the March, 1937 *International Journal*.

HYMN: "This Is My Father's World"
(Stanzas 1 and 2)
STORY:

HOW OUR WORLD WAS MADE

Once, thousands and thousands of years ago, our world was a great mass of burning gas which had broken away from the sun. Around and around it whirled, until very, very slowly it began to cool. Some of the hot gases turned oh, so slowly, into great huge rocks. Mountains took shape, too, and air was formed from some of the gas. Great bodies of water, oceans and lakes, were formed.

Many, many years later (in fact, we do not know just how long it was), the earth was ready for living things to grow upon it. Now the first living thing was not a person or an animal, but the tiniest little one-celled green plant living in the water, so tiny that one could not even see it without using a microscope. Then, tiny little one-celled animals appeared which were soft and jelly-like; they had no bones at all, like the animals we know today. Very, very slowly new plants and new animals began to grow, until they learned to live away from the sea.

Then, years later, other interesting forms of life appeared. There were crabs with hard shells and long claws, and many kinds of fish. There were enormous trees which grew to an old age, and then fell, thousands and thousands of them, to become, after thousands of years, the coal that we burn today.

Long years after this, came other kinds of animals which were somewhat like our crocodiles of today, except that they were much larger and much stronger. They even walked on four huge feet. Some of them could stand on their tails. What giant animals they must have been! Later still, huge birds lived on the earth. The hopped at first, before they had developed wings for flying.

Thousands of years later, the earth was made more beautiful by the appearance of plants with flowers on them, and graceful green trees. More animals appeared, too, like huge bears and cats, and elephants, and camels, and monkeys.

And then, people came to live on the earth, as though they were meant to enjoy the world, and

take care of it and make it more beautiful. We do not know much about these primitive people. Even today, people are trying to find out more and more about this long story of how God has created and still is creating the world. They are using their minds to study. They are studying the stars at night time. They are examining the rocks and deposits of the earth. They are studying the bones of animals that lived thousands of years ago. They are studying interesting flowers and plants and trees. Little by little, the long story of creation is being discovered for us. Little by little, we are learning how great and wonderful God is. Although "no man hath seen God at any time," we see all around us the work of a God of love. The best way to see God is in people who express his love to others by doing and saying loving things.

SCRIPTURE: Psalm 95:1-6 (Moffatt translation).

PRAYER: Use as a prayer the hymn, "O God Whose Love Is Over All,"⁶ (stanzas 1 and 2) Have this sung as a solo.

LEADER: As we sing our last hymn, let us try to mean the words we say. Let us be thinking of this thrilling story of how God is creating beauty and wonder in his world around us.

HYMN: "God Speaks to Us in Bird and Song"²

LEADER: Let us close our eyes and think with God about how he is making our world today.

A MOMENT OF SILENCE

RECESSIONAL: "Minuet from Symphony in B," by Haydn⁴

July 21

THEME: *How May We Find God?*

⁶ *Singing Worship*, Thomas. Abingdon Press, 1935.

PRELUDE: "Theme from Sonata," by Beethoven¹

CALL TO WORSHIP:

Leader: O come, let us sing unto the Lord.

Let us come before his presence with thanksgiving.

Children: It is a good thing to give thanks unto the Lord, and to sing praises unto thy name.

Leader: The Lord is nigh unto all them that call upon him.

All: All the earth shall worship thee, They shall sing to thy name.

HYMN: "For the Beauty of the Earth," or "God Speaks to Us in Bird and Song"²

STORY: "The Duty that Was Not Paid"³ (Mozart shows love for his sister)

PRAYER

HYMN: "Lord of the Sunlight"⁸

RECESSIONAL: "Rondo, Viennese Sonata," Mozart⁴

July 28

THEME: *Finding God through Showing Love to Others*

PRELUDE: "Music Invites to Worship," Rubinstein.¹

HYMN: "Father, We Thank Thee for the Night"⁸

STORY: "Gypsies of the Crops"⁹

PRAYER

HYMN: "Lord of the Sunlight."⁸

RECESSIONAL: "Gavotte," Gluck.⁴

August Worship Programs

THEME FOR AUGUST: *Looking at the Present*

To the Leader

This is a month filled with joyous activity for the children. They will live close to nature and be familiar with sun and wind and showers. They may have experiences on the farm and at the seaside. Joyous play will fill their every waking hour, and good health and wholesome growth will be the result.

Hidden within these experiences are profound, basic religious truths. Can we not help children to glimpse a tiny bit of God's great plan for the universe, and some of the orderliness and majesty therein? These elements of sun and air and water which the little child takes so much for granted are, after all, tremendous forces in the world and show God's power and care. The primary child can be led to see that people in the world must learn to work with these forces and cooperate with God in the world—the farmer working among his crops, the child playing in the warm sunshine, people enjoying sports out-of-doors for good health.

The little child is thus brought face to face with the unchanging laws of the universe, laws which can never be set aside in spite of persistent wheedling. In fact, a fondness for storms may be built up, an appreciation of the values of sun and rain, and an insight into the processes through which God works. Thus the little child will begin to find his own relationship to the universe; he will be looking at the present.

Obviously, this relationship must include something else, namely, people. Thus, as the leader guides her group closer to God, she will wish to consider well the satisfactory adjustment of individuals to other people in their own little world. Expressions of friendliness and courtesy, habits of sharing, cooperative play, and the like, all help the little child express God's love in his own relationships.

August 4

THEME: *Finding Out About God's Plans*
PRELUDE: "Cradle Song," Schumann⁴

¹ *My Bookhouse*, Vol. III, Miller.

² *Song Friends for Younger Children*, Blashfield. Vaile Co., 1931.

³ *Child Neighbors in America*, Rodgers and McConnell, Friendship Press, 150 Fifth Ave., New York, 1933.



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HYMN: "Wonderings"¹⁰
SCRIPTURE: Psalm 8:1, 3-9
LEADER:

This is a time of year when we can come closer to God through his gifts of sunshine and rain and wind. We know that God expects us to cooperate in using these gifts. It is necessary to have rain to make crops grow and to keep the lakes and streams full so that we may have plenty of water for good health and clean, wholesome homes and communities. It is necessary to have sunshine so that we may have strong bones and muscles. Year after year, the same rich gifts are given for all to enjoy. It is one way in which God works.

But God expects us in return to work with him in the world. The farmer can not let his plants go unwatered in times of drouth; he must care for them or they will die. In some parts of our country, the farmer must dig ditches to irrigate his crops by means of streams of water. The wee baby cannot stay in the hot sunshine without becoming ill. Flowers can not be exposed to the blazing sun without wilting; they, too, need shade and moisture. Little children have to learn to live in the open air, and eat healthful food, and keep themselves free of sickness. There are some things God does not do directly for us; he expects us to work with him in the world. God's laws are always the same, but people must learn how to cooperate with those laws in order to live happy, useful lives. We need to find out how God works and then use his laws for the good of all.

INTROIT: "Lord, Who Lovest Little Children"³

PRAYER: "I Think of Love"¹¹

HYMN: "Sure is the Sun"¹²

RECESSIONAL: "Bourree," by Bach.⁴

August 11

THEME: *Does God Send Disasters?*

PRELUDE: "Serenade," Widor⁴

HYMN: "Father, We Thank Thee for the Night"⁸ (two stanzas).

STORY:¹³

¹⁰ "Pilgrim Elementary Teacher," 14 Beacon St., Boston, Mass., May, 1934.

¹¹ *My Own Book of Prayers*, Mary Alice Jones, Rand McNally (Sold in ten cent stores).

¹² *Sing, Children, Sing*, by Thomas. Abingdon, 1939.

¹³ From *Thoughts of God for Boys and Girls*, 1937, Conn. Council of Churches and Religious Education. Used by permission.

Do you know the causes of floods, droughts, diseases and famines? Some people believe that God sends such things to punish people.

In the eastern part of our country recently the rivers were so swollen from melting snow and heavy rains that the water swept over the banks and into streets, stores, and houses. Many people lost their homes and all the things they possessed. Some people tried to find out the cause of these floods. They learned that men had cut many of the trees that drink up water in the valleys. When the snow melted and heavy rains came, the water rushed down mountains in torrents and broke through dams that were not large or strong enough to hold it. The more we study about floods the more we see that men must learn to work with God's laws by conserving the forests and building reservoirs for flood waters.

In the western part of our country there have been great dust storms causing droughts and famines. People are beginning to see that they are responsible for these storms. They have wanted more land for crops, so they have cut down trees and plowed under grass. When the wind blew hard across the fields there were no trees to break the force of the wind and no grass to keep the soil down. Great clouds of dust were blown about. Slowly farmers are learning that flood, drought, and dust storms can be prevented if they obey the laws of nature.

PRAYER: "For thy wisdom in making this world in which we live, with all its beauty and wonder; because thou hast made it a world of law, whose rules we may discover and use in all the affairs of life, for thy laws which help us to learn how to live together happily, helping and loving one another in our homes, in our community and in our world,

'Lord of all, to thee we raise,
This our hymn of grateful praise.'

Response: "If with All Your Hearts"³

HYMN: "Lord of the Sunlight"⁸

MUSIC FOR MEDITATION: "Chanson Triste," Tschaikevsky⁴

Leader: Before we go from our worship today, let us sit quietly and think about how we can work with God in his world. How can we build strong bodies to prevent sickness? How can we take care of the earth and soil?

RECESSIONAL: "Allegro, Sonata no. 5," Haydn⁴

August 18

THEME: *Finding God through Expressing Friendliness*

PROCESSIONAL: The children may enter their place of worship singing "I Was Glad"¹³

HYMN: "Let Us with a Gladsome Mind"¹⁴

STORY: "Midsummer's Day"⁹

PRAYER: Loving God, we want to express your love by being friendly to all children in our play, whoever they may be. We know that your love can be found in people. We want to come close to you in this way. Amen.

Response: "Lord, I Want to Be a Christian"³

HYMN: "Friends of All"¹²

RECESSIONAL: "Canzonetta," Hollaender⁴

August 25

THEME: *Working with God to Make Life Pleasanter for Others*

PRELUDE: "Music Invites to Worship," Rubinstein¹

HYMN: "Morning Prayer"¹²

STORY: "Red Carnations"¹⁵

PRAYER: O God, we are sorry that there are children who work when they should be playing. We want to work with you to make life pleasanter for them. Help us remember to share with those in need, to show friendliness to those who have no friends, and to provide joy for others through our money gifts. As we grow older, may we learn how to plan so that children will not have to work. Amen.

Response: "Hear Our Prayer"³

HYMN: "Lord of the Sunlight"⁸

RECESSIONAL: "Chorus," Gluck⁴

¹⁴ *Hymnal for Boys and Girls*, Parker and Richards. Appleton-Century, 1936.

¹⁵ See note 9. Also printed in September, 1939 *International Journal*, page 22.

JUNIOR DEPARTMENT

By Ethelyn Burns*

THEME FOR JULY: *The Laws by Which We Live*

In the July services the appeal is made not just to the boys' and girls' intelligence and respect for rules that order their daily lives. It goes much deeper than that—an attempt to have them understand, revere and attempt to live by the greatest command: "Thou shalt love the Lord thy God with all thy heart . . . and thy neighbor as thyself." Voluntary individual and group living by Jesus' law is still, and especially at this period of history, the most urgent need in the world. Attempt to show that God works in orderly processes and that he needs the cooperation of boys and girls and men and women.

Throughout the year we have tried to show a Christian way of living, to develop an awareness of social conditions, and a concern about them. We carry through that theme into a consciousness

of migrant and child labor conditions.

Under each Sunday's program alternate suggestions are made or bibliographies given. *Children's Worship in the Church School*, by Jeanette Perkins, Harper & Bros., is an invaluable aid in preparing programs, especially for these two months.

July 7

THEME: *The Laws by Which We Live—A Backward and a Forward Glance*

CENTER OF WORSHIP: Picture, "The Sermon on the Mount," Copping
CALL TO WORSHIP:

Leader: I was glad when they said unto me,
Let us go into the house of the Lord.

Response: O come, let us worship and bow down;

Let us kneel before the Lord, our Maker;
For he is our God and we are the sheep of his pasture.

HYMN: "Faith of Our Fathers"

OFFERING

TALK: "From a Law of Fear to the Law of Love"

* Teacher, Newington, Connecticut.

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7. Wonders of God in Human Courage.
8. Seeing with the Mind and Heart.
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8. Hidden Riches of the Earth
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When his father heard these ideas, he said, "Be quiet, son. Those are dangerous thoughts you have and the people will kill you for fear you will bring catastrophe and ruin to us and all that we have."

So Abraham left his home in Ur of the Chaldees and settled in a new land, Canaan. Looking backward, we say that Abraham became the father of a new race of people, the Hebrews. They had one great difference that distinguished them from their neighbors, their belief that there was one God, Creator and Ruler of the universe. As the Hebrews lived and grew in numbers,

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Moses rose to lead them into a finer relationship with God and man than they had known before. He it was who gave them hundreds of laws to rule their lives. These are all set down in four books of the Old Testament—Exodus, Leviticus, Numbers and Deuteronomy. Among these are the Ten Commandments. They helped the Hebrew people to be the finest and most religious people of ancient times. One of them, the prophet Micah, expressed such a noble thought that it could have come from Jesus himself. "What doth the Lord require of thee but to do justly, to love mercy and to walk humbly with thy God?"

However, when Jesus came, he found a large part of the Jewish laws to be contrary to his ideas of God. (Read Matthew 5:21-26, 33-48.)

MEDITATION:

Jesus gave one command that would change the face and the heart of the whole world if men would follow it: "Thou shalt love the Lord thy God with, all thy heart, with all thy soul, with all thy mind and thy neighbor as thyself."

Think what changes would take place in your home . . . in your school . . . in your neighborhood . . . in your town or city . . . in our country . . . in Europe . . . in the world if everyone should suddenly be serious in following Jesus' command.

What would be the first things to go? Could hate and selfishness and strife live in the same house with Jesus? Could children who are different, perhaps queer to you, be treated unkindly by any of you?

Could some people be living in wealth and luxury while others are suffering from lack of adequate food or clothing or shelter?

Could some countries be rich in land and natural resources and production while others are over-crowded, harassed and in desperate need?

Would people have any cause to fight, to kill each other?

Let us think about these things and remember our great leader Jesus Christ.

READING: "America First" by Bishop Oldham

(See *International Journal of Religious Education* for November, 1939, page 19, or order from the National Council for Prevention of War, 532 17th St. N.W., Washington, D.C.)

HYMN: "America the Beautiful"

July 14

THEME: *The Laws We Live By—The Greatest of These Is Love*

UNISON READING: I Corinthians 13

LEADER: Many people have attempted to live Jesus' law of absolute unselfishness, of active friendliness and good will. Kagawa has led and is leading that kind of life.

STORY: "A Gambler for God: Toyohiko Kagawa." Refer to *The Kingdom of Love* by Blanche Carrier, Harper & Bros.

HYMN: "Breathe on Me, Breath of God"

July 21

THEME: *The Laws by Which We Live—Physical and Natural Laws*

HYMN: "This Is My Father's World"

TALK: For material for a talk please refer to *Your World and How to Live in It*, by Harold B. Hunting, chapters on the "Rise of Modern Science," p. 15-44.

STORY: "Law in God's World," p. 10-12, Keystone Graded Lesson Unit III, "God's Laws in Nature and Life."²

¹ In *They Dared to Live*, by Robert M. Bartlett, Association Press, 347 Madison Ave., New York. A short sketch of Kagawa's life is also given in the June, 1939 *International Journal*, page 25, under the title "Christian Helper No. 1."

² Published by the American Baptist Publication Society, 1701 Chestnut St., Philadelphia, Pa.

HYMN: "All Things Bright and Beautiful"

SENTENCE PRAYERS.

July 28

THEME: *The Laws We Live By—The Fight for a Healthy World*

HYMN: "I Would Be True"

UNISON READING:

"Therefore shall ye keep all the commandments which I command thee this day, that ye may be strong."—Deut. 11:8.

"Know ye not that ye are a temple of God and that the Spirit of God dwelleth in you?"—I Cor. 3:16.

OFFERING

LEADER: As we consider the laws we live by health rules take an important place. Let us think of the great men who, looking out upon great numbers of sick and miserable people, determined to find the causes for diseases and epidemics and who, working day and night, found ways to control them.

Let us think of the men who are working today in laboratories, in hospitals, in clinics to find the secret of diseases that still cripple and kill people.

Let us think of the health rules we observe daily that we may grow strong in body, mind and spirit.

And last let us think of the thousands of children in our country who might be living by the laws of health and rejoicing in the discoveries that great scientists and doctors have made—except that they have no one to tell them, no doctors to attend them when they are sick, no wholesome food to eat, no money for medicine and medical care.

STORY:

MARK'S ORANGES³

One Saturday morning Mark walked through a vacant lot. He looked around him. This was a good place to play and there was another boy. He was looking for something in the garbage cans back of the apartment houses. Mark wondered what this boy was hunting for. There must be some kind of treasure in those cans. Mark was always looking for treasures.

"What's your name?" Mark asked the boy. If you wanted to join a fellow in a treasure hunt you had to get to be friends with him.

"Jerry," answered the boy without looking up. Now that this was over, Mark joined in the hunt, starting on a fresh can. No gold in sight. No jewels or money.

"What are you looking for, anyway?" he asked after he had laid aside two empty boxes, a coil of wire, and a small wheel as likely articles.

"Oranges; I look for them every day," said Jerry. "Sometimes you find them with only a little spot on them, and mother cuts that away and we often get almost half an orange that someone has thrown away."

"But you shouldn't eat things that are rotten," Mark objected. "They will make you sick. My mother says so. Anyway, spoiled things aren't good."

Jerry jumped excitedly. "Look!" he cried. "Almost good." He pointed to a large spot of green, fuzzy mold on the side of a small orange. Mark stared at him in wonder. "Say Jerry, are you dumb?"

Jerry smiled. "My mother says I'm the smartest boy in the world," he proclaimed proudly, collecting his oranges and putting them in a crumpled paper sack.

"Doesn't your father work?" Mark continued. "He left home two years ago to look for work and Mother hasn't heard from him since."

Mark thought this was queer. He waved good-bye to Jerry as he turned down the alley.

³ Story printed in *Pilgrim Elementary Teacher*. Used by permission of the Pilgrim Press.

The next day he waited at the vacant lot to see if the boy would come back. Again he came and again they pawed over the garbage cans. "Let's drop this stuff and play ball," Mark proposed.

Every day the two boys played together on the vacant lot. One afternoon Jerry raced onto the field, followed by a little brown and white puppy. The puppy barked furiously at Mark and then wagged his tail as Mark patted his head. "Where did you get him?" Mark asked. "My father came home this morning and brought him with him," Jerry explained. Every day Mark and Jerry had fun teaching the little dog tricks. They called him Bingo.

One day Jerry did not come, nor the next. Mark missed him. On the third afternoon Bingo came out onto the lot alone. Mark snapped his fingers and said, "Here, Bingo! Where is Jerry?"

Bingo pricked up his ears and looked a little sad. "I'm going with you to see Jerry," Mark announced. He followed the dog to a dark basement doorway.

"Where is Jerry?" Mark asked the woman who answered the door.

"My poor child is sick," she answered, "and they have taken him to the hospital." Jerry's mother was crying. As if she were talking to herself, she said, "He was starving . . . that was the trouble . . . not enough food, not enough vitamins . . . not enough of anything. A child can't live on air. He needs fresh fruits and vegetables, meats, milk, oranges! My poor child!"

Jerry's father sat hunched over by the window, his head in his hands. Mark ran over to him. "Will you take me to see Jerry? I'll make him get well. I know what will help him."

The father nodded. "Maybe it would help if he saw a kid like you."

"I'll be back. Wait for me," Mark called as he ran out.

When he reached home he hurried back to the kitchen. "Please Annie, I want the very biggest basket you've got," he begged the cook.

"Now what do you want with it?" she asked. "I want the biggest basket to fill with oranges. A little sick boy needs oranges to make him well." Back in the pantry he found a large roomy basket.

"Sakes alive, child, that's my market basket!" Annie objected.

But Mark was already throwing oranges into it. Not enough oranges. He must hurry. He would buy more with the money he had in his bank. He loaded all the oranges in his wagon. As he started down the driveway, his father drove in.

"What in the world are you doing, son—delivering groceries?"

Mark knew that the best thing to do was to tell Daddy the whole story, so he stood by the car and explained. Daddy's face was queer, sort of sorrowful, and yet he smiled. "Let's load the oranges right in here," he offered, "and I'll drive you over. Maybe Jerry's father and mother will let us take them to the hospital."

When they saw the oranges, Jerry's mother and father smiled, and the mother cried a little.

"You see, Mark," father explained softly as the father and mother were putting on their coats, "a little boy can eat only a few oranges a day, and not even all these can make up for those Jerry has missed all these years."

"But what can we do, Daddy, to make him well and keep him from getting sick again?" Mark insisted.

Father thought for a moment. Then he said, "We've got to think hard, Mark. We've got to do something hard so that Jerry's father and other fathers won't be too poor to buy oranges for their children. We need Jerry to be strong and well, don't we?"

PRAYER: Dear God, Our Father, we pray especially for people who do not know health rules or who are too poor to live by them. Help us to cooperate with you in building healthy bodies, in making the world a cleaner, more beautiful and healthful place. Amen.

HYMN: "I Thank Thee, Lord, for Strength of Arm"

BIBLIOGRAPHY ON HEALTHFUL LIVING

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August Worship Programs

THEME FOR AUGUST: *The World I See About Me*

August 4

THEME: *We Look About Us and See Beauty*

CENTER OF WORSHIP: Beautiful nature picture, under which is printed in large letters: "He has made everything beautiful in its time."

CALL TO WORSHIP: "It is a good thing to give thanks unto the Lord. O that men would praise the Lord for his goodness and for his wonderful works to the children of men."

HYMN: "For the Beauty of the Earth" **OFFERING SERVICE**

POEM: "A Little Song of Life"—"Glad that I live, am I . . ." by Lizette Woodworth Reese⁴ or "Vestigia"—"I took a day to search for God . . ." by Bliss Carman⁵ (found in *Quotable Poems*).

PRAYER: Grant us thy vision, Lord, that we may see the beauty of the world you have created. May we seek loveliness in places far and near, and be creators of it also. May our delight, too, be in the beauty of human lives. Amen.

Choral Response: Refrain of "Day Is Dying in the West"

DISCUSSION: Boys' and girls' responses to beauty.

STORY: "Pippa Passes," by Carolyn Sherwin Bailey, found in *For the Children's Hour*, Milton, Bradley Co.

HYMN: "God of Sunlight"

August 11

THEME: *We Look About Us and See Migrant Child Laborers*

CENTER OF WORSHIP: Poster on which are mounted photographs of migrant child laborers. (National Child Labor Committee, 419 Fourth Avenue, New York.)

HYMN: "America the Beautiful"

TALK: As we are enjoying our vacations thousands of children all over our country are spending long hours of back-breaking toil in fields. They travel hundreds of miles, standing or huddled together in trucks, to harvest beans or cotton, or tobacco, or corn, whatever crop is ripe at the time. Even very

⁴ See *International Journal* for February, 1940,

p. 5.

⁵ In *Quotable Poems*, Willett, Clark & Co., Chicago, Ill.

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HYMNS FOR JUNIOR WORSHIP

young children are employed. How do they live? In tents or shacks or hovels—many of them on coffee, beans or fried dough.

STORY: "Anthony's Friend" (See page 16)

PRAYER:

God, Our Father, we pray this morning for the children toiling in our great fields; for the very young children whose days should be filled with play and laughter; for the boys and girls who are denied the right of schooling because they must work; for those who must live in shacks and hovels; for those who do not have enough to eat; for those who stumble into their beds at night without having felt the joy of play.

Our Father, we ask that many people will be concerned about these children working so cruelly hard; that they will change conditions so that boys and girls may grow as you would have them. Amen.

HYMN: "Rise Up, O Men of God"

August 18

THEME: *Child Workers—A Dramatic Service of Worship*

The Drama—"The Children Who Work and the Children Who Play," by Rita Benton, found in *The Elf of Discontent and Other Plays*. George H. Doran and Company, New York.

This is an excellent play about child labor. A difficult social problem is handled in an effective and winsome manner. The lines are simple, rhythmic and poetic. Children respond instantly to the play. The story briefly is this:

The city counselors discuss how they can make their city great—making it beautiful, clean, educated, powerful, rich are suggestions. They decide to make it the richest city in the world. How? By putting the children to work in factories. All children? No, only those of the poor, to be cut off from sunlight and play. The friends of children—the pie man, the balloon man and the organ-grinder, take up the cause. "Heard you what they say? Our children must work. Their children may play!" Sharp contrasts are drawn between poverty and wealth. One of the rich children leads the children who work out of the factory into the beautiful open country. The police and counsellors follow, threatening to shut them up in prison and put them back in factories. But their friends plead with the people that they should be free to grow in wisdom and stature and in favor with God and man—that God intends it so. And the children win their freedom.

The drama may be used in various ways: as suggested, or as a pantomime with teachers or older children reading parts, or as a story.

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Poems of Justice, Thomas Curtis Clark, Willett, Clark & Colby, 200 Fifth Avenue, New York City; 440 S. Dearborn St., Chicago.

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August 25

THEME: *We Listen and Hear of a Need for More Schools*

HYMN: "Take My Life and Let It Be"

STORY:

EL ALBA⁸

José's earliest memory, which hung like a framed picture in the back of his mind, was of his father's talk about a school. It was when he was a little fellow not yet five years old, watching his mother preparing the evening meal. His father came in, the tall Benito who always looked handsome with his curling mustache and flashing black eyes. He was laughing as he hugged José and his two baby sisters.

"I tell you all," Benito announced in tones so loud and joyful that the little hut seemed to ring, "we shall have a school when this crop is harvested. We are too far from the Rio Paraguay for the floods to reach us. Soon we shall have school."

Then the mother of José, she of the soft cheeks and the warm red lips, spoke to Benito. "Talk, talk!" she spoke in gentle reproval. "Why should one bend over a desk making signs with a pen when the days are not long enough for work? Besides no one else in the village wants a school."

"No one else has been to school," Benito replied. "I alone have seen what happens when a school comes into a village. Good crops, healthy flocks, happy people dwelling together in peace. Shall I tell you the story, little son?" He grabbed José in his arms and would have told it again had not supper at that moment been placed in the waiting bowls. Anyhow José knew the story by heart: how his father, when he was a lad of fourteen, had gone to school for three weeks down in a market town near Asuncion, the capital city, where he had been with his uncle on a trading expedition. One day he became separated from his uncle and a stranger had found him and taken him to a place called a school. There for three weeks he had lived in a community of such kindness and order and cleanliness and joy as he had not known existed in the world. He was too happy to be homesick, but by chance his uncle found him, and he went back to the Chaco country and never saw the school again.

The picture of his father standing in the door of the hut with a baby sister on each shoulder was the last happy picture in the memory of José. The next day the Rio Paraguay came to a flood with such violence that it washed away crops almost fifty miles from its course, and all the cotton was drowned. Then the village scattered, taking the trail in search of better country. José ached when he thought of the tramp through the quebracho forests, through the cactus, and through the tall palmares. He shivered when he thought of the jaguar which sometimes haunted the trail, and of the wild hogs and alligators. He never knew how long his village people wandered through the woods and swamps—perhaps a year, perhaps two years. But when they reached the northern plain and once more built huts for themselves, half of them had died by the way, including his own mother of the soft cheeks and warm red lips, and the two baby sisters.

After that José's father laughed no more. But still he talked of the school. "If only our people had a school," he would say; "then we could learn how to farm so that the crops would come every year. We would learn how to care for sheep so that their wool would be firm instead of short. We would learn to weave firm cloth. I know; I have seen. Such things come with a school."

Once English hunters came to the village. Another time government officials came. He begged each, in turn, to start a school, but with no success.

A third time travelers came to the village. A group of soft-spoken strangers from the South, and among them a tall man whose ways were so kindly that the whole village drew near to hear his words. He said he was a missionary—one sent of God to tell good news. He told stories of the father God and his son Jesus. He told how Jesus offered healing for the sick, teaching for the ignorant, peace for the fighting, clean hearts for the sinful. José wanted to hear more, but

the missionary could not stay in the village. Before he left he gave Benito books about God and Jesus.

"But, friend," Benito said to the missionary, "we cannot read the story."

"There can be no happiness without a school," said Benito one morning. "A school we must have. Come, follow me." And he led José into the woods. His eyes burned as with a fever.

Once in the woods, Benito began to chop the trees. "Why are we cutting so many palm logs?" José asked.

"To build a school," answered Benito.

"But there is no teacher!" José exclaimed. Benito frowned at him, which was strange; for José was the one person for whom Benito still had smiles. "If there is a building," he said sternly, "it will not be so easy for the next man to pass us by."

So José and his father built a room for a school. It was not a large room, but it was a model, as nearly as Benito could remember, of the room where he had studied for three weeks in the market town. On the day when the school was quite finished, Benito lay down on his bed with a burning fever and knew no one who called his name except José. Pain racked his whole body, and he could not eat. Each day when José roused him to drink the strong black coffee, he would say, "José, my son, I cannot die until the teacher comes. Surely he will not be long now." Finally José could bear it no longer. He went to an old woman and begged her in the name of the kindly Jesus to look after his father while he was gone. "But where are you going?" she asked.

"To get a teacher," answered José. And before she could get the men of the village to stop him, he was off over the plain, through the swamps and forests. Afterwards, in the market town near Asuncion, it was said that José might have been killed a hundred times over. Not the strongest men dared make that trip alone. José might have been eaten by animals, or enslaved by wandering tribes, or killed by hunters, or he might have perished of sickness in the mosquito-filled swamps. But the fact remains that he did reach the town alive, although as thin and gaunt as a lad could be and hold his bones together.

He found the missionaries and told his story, and after they had convinced themselves that the boy was not crazy, they called a council to see what could be done. They discussed the dangers of the trip and the difficulties of the work. At last the oldest missionary laid a hand on José's shoulder and said, "Really there is nothing to debate. God himself has opened this door and he will manage the way. Let us call for a volunteer to be our teacher."

One of the finest students answered the call, and they were off immediately, a missionary preacher, the new teacher, half a dozen servants, and José. When they reached José's village there was much wonder on the part of his friends. Long ago they had given him up for dead. "Alone to Asuncion!" They could not believe it. They looked at him with wonder and respect.

His father alone said nothing, but when José brought the teacher to him an expression of ecstatic peace crossed his worn face. Feebly he gestured for the boy to lean down to him, and gently he touched José's cheek with his thin hand. "El alba," he said, which means "the daybreak." Then the father of José died. But there seemed no great sadness about his going. So long had the pain and fever burned within him that even José was almost glad to see him have rest, now that he had been given his heart's desire. The missionary preacher held a service in the new schoolhouse, which became at once also the church. And when the missionary said, "We must name this school for Benito, whose understanding and work have made it possible," José rose and said, "Please, then, the name of the school is El Alba, for those were my father's last words."

The days of the new teacher were busy ones. The people of the village said Benito had been possessed of a spirit to have built the school and made ready for a teacher, and that José also was possessed by a spirit to have made his long journey alone. The teacher was looked to for leading in every enterprise. And so greatly were the lives of the people changed that before José was a grown man the school became indeed El Alba, the daybreak of the Chaco country. But the village itself was called San Benito, for the people said, "It was fathered by a very saint."

SENTENCE PRAYERS

HYMN: "O Jesus, Once a Nazareth Boy"

⁸ Story by Marguerite H. Bro in *Wheat Magic*. Used by permission of The Friendship Press.

INTERMEDIATE DEPARTMENT

By Frances Nall*

THEME FOR JULY: *Wisdom and Beauty from the Past*

The purpose of these worship suggestions is to help the junior high students to appreciate the discoveries and learning of the past which enable us to live better and happier lives today.

July 7

THEME: *Learning from the Past—to Worship.*

(For your worship center build a stone altar either on the table in the front of the room, or in the middle of the floor with the chairs arranged in a circle around it. Have a stick of incense burning on the stone altar.)

CALL TO WORSHIP (by a boy): O come, let us worship and bow down; let us kneel before the Lord Our Maker.

PRAYER (by a girl): We thank thee, dear Father, for the people who have searched and found thee. May we continue this searching so that we may know thee more perfectly. Amen.

HYMN: "For the Beauty of the Earth" (Stanzas 1, 5, and 6)

ALTAR INTERPRETATION: (by boy)

When Abraham left his home in Chaldea to seek the one and only God, he traveled westward until he came to Palestine. Near Shechem he built an altar to God which was made by piling stones on top of each other. When he moved farther south he built another altar near Bethel. He prayed to God at these altars whether they were built under a tree or on a hill under the open sky. Today we feel near God when we watch the beauty of his sunset, walk through the woods, or across the open field. We can catch this nearness of God Abraham felt, as we read together Genesis 12:1-8.

SCRIPTURE: Genesis 12:1-8. (This should be read responsively, the girls reading the odd numbered verses and the boys the even.)

POEM:

MY TEMPLE

There's a temple I know in the heart of the woods

Where the wood bird sings its sweet song,
And a silence, aware with the fragrance of prayer,
Is lingering all the day long.

So take me away to the heart of the woods,
Where the temples are made without hands;
With the birds and the breeze and the tall towering trees,

Let me worship—my heart understands!

—BISHOP RALPH S. CUSHMAN¹

TALK: "The Tabernacle" (by a girl)

When the Israelites were in Egypt they saw the beautiful heathen temples. After they escaped bondage and were wandering in the wilderness, they decided to make God a beautiful place in which to dwell. As they moved from oasis to oasis in the desert, God's dwelling place had to be a movable tent. In it they kept two stone tablets on which were carved the Ten Commandments. They adorned this tent with the most beautiful tapestries, jewels, and wood they had, as described in Exodus 35:21-29.

SCRIPTURE: Exodus 35:21-29. (The teachers should read what the men and women brought, verse 22; the boys,

verses 23-24, 27-28; the girls, verses 25-26; and the whole class, verse 29.

HYMN: "The Lord Is in His Holy Temple"

TALK: "The Temple of Solomon" (by a boy)

When the Israelites settled in Palestine, they built a beautiful Temple to God to express their love for him. They spared no work or expense in building the finest Temple they were able to erect. They got the wood from the Lebanon mountains to the north, and beautiful smooth stone as is described in the story. (Read I Kings 5:5-6, 10-11, 15-18; 6:9.) After it was finished, God said to Solomon: (Read I Kings 6:12-14.) Thus God was telling us the purpose of a temple or a church is that we may follow his laws and worship him. No matter how humble or how great, we can find God in his church.

DISCUSSION (conducted by the leader):

Let the students discuss how they can follow the example of the early Israelites and beautify their church or classroom. Discuss what each can contribute in time, talent, or money. Perhaps the junior high pupils would like to dedicate their room to God, using I Chronicles 29:11, 14b and the story of the dedication of Solomon's Temple, reading aloud I Kings 8:54-58.

PRAYER: (Explanation by a pupil: "Jacob and his Uncle Laban built an altar at Mizpah and used this prayer.") Reads) Genesis 31:49.

July 14

THEME: *Learning from the Past—to Sing*

PRELUDE: "Ave Maria" (Violin, if possible)

CALL TO WORSHIP: (by an intermediate.) Explain that this Psalm was used by the Hebrews to invite people to praise God on the Sabbath) Psalm 92:1-3

LEADER'S INTRODUCTION:

Today our theme is "Learning from the Past—to Sing." The first song recorded in the Bible is in Exodus 15:1-11 in which Moses is praising God for saving the Israelites from capture by the Egyptians. This poem is one of the finest passages of Hebrew literature. It breathes the spirit of that ancient time (about 1200 B.C.) in the exultant joy of the multitude's escape from bondage. It declares the new found faith and confidence in God. Shall we pretend we are the Hebrew people singing this as we read it together?

SCRIPTURE (in unison): Exodus 15:1-11

FIRST INTERMEDIATE:

In our Bibles we have a whole hymn book which are the songs of the early Hebrews, some of them written by David and a number of others dedicated to him. The most famous "Psalm of David," Psalm 23, was used as a basis for the earliest known Christian hymn, "Shepherd of Tender Youth." This was written in Greek about 220 A.D. by Clement, the principal of a school in Alexandria, Egypt. The first stanza is:

Shepherd of tender youth,
Guiding in love and truth
Through devious ways;
Christ, our triumphant King,
We come thy name to sing,
And here our children bring,
To sound thy praise!

SCRIPTURE (repeat in unison): Psalm 23

HYMNS: "Shepherd of Tender Youth" (Tune, *Italian Hymn*, 6, 6, 4, 6, 6, 6, 4, same tune as, "Come Thou Almighty King.")

SECOND INTERMEDIATE:

Our oldest Doxology or Praise to God is

"Glory Be to the Father." The first part was used by the Apostles and the second was added before 500 A.D. "Gloria Patri" has been sung continuously through the ages in various languages. Shall we sing this hymn of praise after our prayer?

PRAYER (by intermediate boy): Dear Father bless our worship service today; and grant that when we leave thy house we may not leave thy Presence, but that we may carry with us through the hymns and songs, thoughts of thee which will help us to live happier and better lives. Amen.

Prayer Response: "Glory be to the Father"

THIRD INTERMEDIATE:

Hymns have been written about God and his love in each century since the time of David. (Let the group look through the church hymnal to find several old hymns, as "Welcome Happy Morning" from the sixth century, or "The Day of Resurrection" from the eighth century.) We also have many beautiful modern hymns as "For the Beauty of the Earth." The inspiration for this hymn, written in 1864 by F. S. Pierpoint, a college teacher in England, is based on Psalms 104:24; 107:21. (These verses should be read aloud.)

HYMN: "For the Beauty of the Earth"

CLOSING THOUGHT (by group): Psalm 19:1, 2

July 21

THEME: *Learning from the Past—to Enjoy Beauty*

(For the worship center let the class make a simulated-stained glass window. Paint the outline of the picture on postal card paper in black enamel and color with a good grade of enamel mixed with linseed oil. Illuminate the window with an electric light at the back.² Or use the picture of "The Walk to Emmaus" by Eugene Girardet on the altar with a bouquet of summer flowers on either side. This picture (size 5 by 8 inches, black and white) may be obtained from the Pilgrim Press, 14 Beacon St., Boston, Massachusetts, or 19 South LaSalle St., Chicago, Illinois, for five cents.)

PRELUDE: "For the Beauty of the Earth"

CALL TO WORSHIP: Psalm 29:2

HYMN: "Beauty Around Us" (The Abingdon Hymnal)

SCRIPTURE: Luke 24:13-16, 27-32

PICTURE INTERPRETATION (by a pupil):

We see Cleophas and his friend going home from Jerusalem. It is a two and one-half hours' walk over the rocky path which led down into a narrow gorge, up over the sloping hillsides covered with olive and pomegranate trees and ascended to the hilltops where they could see the blue Mediterranean and all the surrounding hills. Here it is that the artist, Eugene Girardet, shows Jesus with his friends in his picture, "The Walk to Emmaus." Let us imagine the beauty of that first Easter evening. The hilltop is quiet and the air is balmy in the Palestinian springtime. They can see the beautiful hills, trees, and a far away village. But the two friends of Jesus are so sad that they do not take the trouble to look at the beauty around them or to recognize Jesus. Can we bring the artist's message to apply to us today? Are we so busy in our play time or work that we do not stop to see Jesus who is walking beside us on a hike through the woods or to a hilltop? Do we stop to see the beauty God has painted for us in the sunset or in a golden colored flower? We know from Jesus' life that he saw his Heavenly Father working in his world, as he says in Luke. (Read Luke 12:27, 28 aloud.)

DISCUSSION (led by adult):

²Directions may be found in *Color Mosaic Windows* by John T. Morgan, Cooperative Recreation Service, Delaware, Ohio, 25 cents.

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¹ From *I Have a Stewardship* by Bishop Ralph Cushman. Used by permission of the author.

Let the members of the group tell from their own experience when they felt that Jesus was very near, as while hearing beautiful organ music, looking at a stained glass window, or watching a beautiful cloud formation. Discuss how beauty helps one to think of God. Consider how each of us can live more like Jesus so our personalities may be beautiful, and people will enjoy knowing us because they can see the beauty of Jesus in us.

HYMN: "Let the Beauty of Jesus be Seen in Me" (The Abingdon Hymnal)

PRAYER (by a student): For the wonder and the beauty of the universe and for the beautiful life of Jesus whom we are trying to follow, we thank thee, our Father. Help us that during this week every touch of beauty we see will remind us of thee and our desire to follow thy commandments. Amen.

Prayer Response: "Savior, Hear Us, We Pray"

July 28

THEME: *Learning Wisdom from the Past—through Stories*

CALL TO WORSHIP: "The Lord is in His Holy Temple"

HYMN: "Tell Me the Stories of Jesus"

OFFERTORY AND RESPONSE: "All Things Come of Thee, O Lord"

LEADER: Today we shall have two stories that have been told for 2000 years. Will you see in what ways they are modern?

STORY FROM THE OLD TESTAMENT (by intermediate boy)

It was bad enough to have to walk for three months to get from Babylon to Jerusalem, but when these exiles arrived in their homeland they found everything desolate. While the Jews were in captivity in Babylon (586-537 B.C.) their houses had been demolished, even their cisterns for water had caved in or had been filled up by the enemy. The Jews had to start over by rebuilding their homes, at the same time fighting off the hostile neighbors.

Finally after years of hardship they had their homes rebuilt and the Temple restored. Everything seemed to be going well, when the Greeks captured Palestine. But these conquerors were so attractive, they had such nice manners and clothes; and a showy religion with lots of ceremony and gods, as Venus, Mars, and Jupiter, that many of the Jews decided to desert Jehovah. Even many of the priests (preachers) would leave their services to watch an athletic contest in the Greek stadium. But one of the exiles wrote the story of his life in Babylon and this story gave many of the Jews courage enough to stick to the right way of living and to worship the true God.

(This story is found in Daniel 1:3-20 which should be told or dramatized in two scenes: The first scene—Daniel asks the prince if he may eat vegetables instead of the rich meats and the wines; the second scene—ten days later, the prince finds Daniel healthier and stronger than the other boys.)

DISCUSSION (led by leader): How will this story help us to go to church instead of a movie, to get our eight hours sleep instead of reading late; to eat our salad instead of a rich piece of cake; to drink soft drinks instead of beer?

SCRIPTURE (read by a pupil): Proverbs 1:7-10; Isaiah 5:11, 12

STORY FROM THE NEW TESTAMENT (by an intermediate girl)

Not only do we need to build a strong physical body but we need to develop the spiritual side of our natures. Jesus gives us a story which will help us do this. (Tell or read the story found in Luke 18:9-14. State that the Pharisees were a strict religious group who had charge of seeing that all the forms of worship and the Mosaic Law were observed. They were disliked because they pretended to be so good when they merely

observed form. The publican was the despised tax collector. He not only collected what the government assessed but got as much more as he could for himself.)

SCRIPTURE: Matthew 6:5-13 (The group should pray together verses 9-13.)

POEM:

PRAYER³

I know not by what methods rare,
But this I know, God answers prayer.
I know not when He sends the word
That tells us fervent prayer is heard;
I know it cometh, soon or late,
Therefore we need to pray and wait.
I know not if the blessings sought
Will come in just the guise I thought.
I leave my prayer to Him alone
Whose will is wiser than my own.

—ELIZA M. HICKOK

DISCUSSION (led by adult):

Ask the pupils to give examples of times they felt that prayer was answered. Let them discuss which kind of prayer is the most sincere: formal public prayers, formal prayers said in private, or talking with God in public, or communing with him about your own personal affairs? What place in worship does public prayer have? How does it help the worshippers? How does it help the person who is praying?

PRAYER HYMN (Sing softly as a prayer):
"Dear Lord and Father of Mankind"
(stanzas 1, 3, and 5)

August Worship Programs

THEME FOR AUGUST: *Exploring My World*

The purpose of these worship suggestions is to help the junior high pupils to see the present in the light of what the past has given us and to make the best use of their opportunities to follow Jesus' pattern for living.

August 4

THEME: *Looking at the Present—for Worship*

PRELUDE: "Largo Appassionato" by Beethoven (*The Church School Hymnal for Youth*, Westminster Press.)

CALL TO WORSHIP: "O worship the Lord in the beauty of holiness: fear before him, all the earth." (Psalm 96:9)

Musical Response: "Enter into his Gates with Thanksgiving"

DRAMATIZATION⁴ (by five pupils):

Prologue (to be read by a student): Have you ever gone to Sunday school under a brush arbor, tent, or in a building that had no doors or windows, no seats or chairs, no piano or song books? In the hills of Puerto Rico there are thousands of boys and girls who have never seen a Sunday school like ours. The Reverend J. L. Santiago Cabrera, called "Don Pepe," visits many villages in his gospel car and holds Sunday school where they never had one. The scene of this dramatization is the interior of a chapel in the hills of Puerto Rico.

FIRST BOY: Don Pepe's coming! Let's hurry and get everything ready. Mother said we mustn't forget the flowers this time.

FIRST GIRL: Well, put them on them on the pulpit, and then help me dust.

SECOND BOY: I wish we had money to buy a real pulpit.

FIRST GIRL: Don't worry. We'll get it sometime. I wish we could have an organ. I could sing better if somebody played an organ.

SECOND GIRL: How do you know?

FIRST GIRL: Once I went with Don Pepe to his Sunday school over the Mountains. They had a tent and an organ. Oh, it was lovely. I just sang beautiful, I know.

³ From *The Church School Hymnal for Youth*, Westminster Press. Used by permission.

⁴ From "Mr. Santiago Visits a New Chapel" by Florence Hayes. Used by permission of the Board of National Missions, Presbyterian U.S.A.

FIRST BOY: Who cares about an organ when we haven't any seats to sit on? Here, help me put these boards on the kegs. They'll have to do for seats. At least it's better than standing up.

SECOND BOY: My Dad says we must all get here before Don Pepe does today. Last month he had to wait almost an hour to begin Sunday school. That isn't fair, when he comes so far.

SECOND GIRL: That was because we didn't hear his bugle blow. He must have a new one now. I guess they could hear it almost to San Juan [pronounced San Hwan].

FIRST BOY: The benches are all done. Now doesn't that look like a real church? If we only had some windows and a real door!

SECOND BOY: I don't know what a real church looks like. I never saw one. I think this beautiful. I'll hang this lantern up behind the pulpit, so if it begins to get dark before Don Pepe finishes, he can light it right away.

SECOND GIRL: There come my folks, and all the rest of the people.

FIRST BOY: We're going to have pork roast for Don Pepe's dinner after Sunday school.

SECOND BOY: I know! My mother's bringing elephant ears.

FIRST GIRL: My mother's bringing plat'-inos.

SECOND GIRL: My mother's making pastellos. I guess Don Pepe will know how much we like him when he sees what our mothers have cooked.

FIRST GIRL: I wish we could have Sunday school every week.

FIRST BOY: Don Pepe says if we pray hard enough maybe somebody will send us a missionary to come and stay here.

SECOND BOY: I've kept every Sunday school lesson and paper Don Pepe has ever brought us. Some day, when I get old enough I'm going to be a Sunday school teacher. Don Pepe says I can. Then I'll use all the lessons he has taught us. Maybe I'll have a bugle, too, to call people together, just like Don Pepe does. (Bugle is heard outside. All hurry to door shouting.)

ALL: Here he comes! Here he comes! Hello, Don Pepe! Hello!

(All exit)

DISCUSSION (conducted by the leader)

Let the pupils tell what things the boys and girls of Puerto Rico have to help them worship God. Then let the students name the things which help them to worship God; as, stained glass windows, beautiful pictures and music, and church school teachers.

OFFERING: This is to be taken so more missionaries like Mr. Santiago can take the message of Jesus to Puerto Rico.

Offertory Response: "Father, We Bring to Thee"

CLOSING THOUGHT: Psalm 16:11.

August 11

THEME: *Looking at the Present—for Friendship*

PRELUDE: "I Would Be True"

CALL TO WORSHIP: Psalm 95:1, 2

SCRIPTURE (read or told by student)

Acts 10:1-8, 19-36.

STORY (by girl)

SHE IS JUST LIKE US⁵

It was the first day of school, and from all directions the boys and girls were hurrying. They came by twos and threes, so glad to see each other and be together again after the summer vacation. Only one was all alone. Ruth's family had moved to town from another city during the summer and she did not know any of the junior high students. When the teacher called her name, "Ruth Nikajo," all the pupils turned to look at her. She was different from anyone they had ever seen. Her clothes were like theirs and she talked just as they did, but still she was different. Her hair was very black and straight and her eyes were very black, too, and her skin was like old ivory. When the bell rang for recess, Ruth waited eagerly for

⁵ Adapted from story by Katherine Smith Adams. From *Missionary Worship Programs* by Bessie L. Doherty. Used by permission of the Friendship Press.

someone to speak to her, but she received only old stares.

Jane was in the same grade. When she got home that day she burst into the house breathlessly and said to her mother, "Oh, Mother, what do you think? There is a new girl in our class and my says she is a Japanese. I never saw a Japanese before."

"I hope you remembered to be nice to her," said Jane's mother, "I am sure she must be very nice."

Jane looked a little sheepish. "I am afraid I wasn't, very," replied Jane. "I don't know how to talk to a Japanese, but I'll try," promised Jane.

But either Jane forgot or was timid. Day after day passed by and no one spoke to Ruth. She tried to forget her loneliness by working very hard and soon was at the head of her class. But still she had no friends. One day Ruth was passing Jane's house and she heard sobs. Looking over the hedge she saw Jane trying to sew something, the same time wipe away tears from her eyes. Before Ruth stopped to think she hurried through the gate over to the bench and sat down beside Jane. "What's the matter, Jane?" she asked gently.

Jane raised a tear-stained face and showed her big snag in the pocket of her new fall dress. Jane was trying to sew it up but was making the tear worse with every stitch.

"Maybe I can help you," said Ruth, as she carefully took out the clumsy big stitches.

Jane watched her wonderingly as Ruth's deft fingers mended the tear. "How did you learn to sew so nicely?" she asked.

"My mother taught me," said Ruth. "If you will come over to my house sometime I will show you all of my embroidery work."

"Let's go right now," said Jane, jumping up.

Ruth lived in a neat little white house set in the midst of a neat little garden, and she had a neat little mother with shining black hair combed to a neat knot on the back of her head. She smiled at Ruth and Jane, and gave them some delicious tea cakes made of rice flour. Jane thought that Ruth's embroidery would be Japanese but she had embroidered the most beautiful monograms Jane had ever seen. At last Jane turned to Ruth and said, "Why don't you ever come out and recess and pal around with us girls?"

Ruth had always been taught to be very polite and not say anything which might hurt anyone's feelings, so she did not know how to reply. She looked down at the ground and was silent. Then she remembered that she and her friends had not been very friendly towards Ruth, and she was ashamed. She said, quickly, "We want you in our crowd but we don't know how to talk to a stranger."

"But I am not a foreigner," said Ruth.

"Why, aren't you from Japan?" asked Jane.

"No," said Ruth. "I am Japanese, but I have never been in Japan in my life. I was born in San Francisco and have always lived there until last summer. I am an American."

Jane was very thoughtful as she walked home. Then she saw her mother she said, "Mother, did you know that some Japanese are Americans?" Then she added, "Ruth may be different on the outside, but she is like us on the inside."

PRAYER (by student): Our Father, help us to develop within our own hearts a love which knows no limitations, recognizes no boundaries of race, or creed, or color. Teach us to be careful never to hurt another, either by word or by deed; and may we at all times be keenly sensitive to the needs of thy children everywhere; that we may ourselves be more worthy of membership in thy great world family. All this we ask in the spirit of Jesus. Amen.⁶

August 18

THEME: *Looking at the Present—for Peace*

RELIDE: "We Would Be Building," tune *Finlandia* (first stanza to be sung as solo, or played on a trumpet).

⁶ From *Missionary Worship Programs* by B. L. Sherry. Used by permission of the Friendship Press.

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CALL TO WORSHIP (repeat in unison):

Psalm 23

HYMN: "The Prince of Peace His Banner Spreads"

PRAYER: Dear Father, help us to have the desire for peace within our own lives, in our associations with others, and for the whole world. Amen.

HYMN: "Peace in Our Time, O Lord"

TALK (by junior high school boy) "Peace in Our World"

(After the student reads Micah 4:1-5, he may give this explanation.) Micah is telling the people that peace will reign between nations if these four suggestions are carried out. First, that people will hate war and recognize that arbitration is a better way to settle difficulties. Second, that a tribunal be formed which nations can trust. (Micah says this will be in Jerusalem.) Third, that nations will have to be willing to submit their cases to arbitration and abide by the result. Fourth, people must have the hope and dream of a warless world. Instead of arming they will beat their swords into plowshares. Will these ideas work today?

(Suggest that United States and Canada have put all these into practice. Instead of forts along the 3000 mile border we have international peace gardens where peoples of both countries go for vacations. We build peace bridges to bring us closer together, instead of erecting guns to keep us farther apart. If 125 years ago our ancestors had increased the forts and number of gun boats on the Great Lakes instead of abolishing them, would this peaceful situation have been the result? Why? We are just starting this peace policy with our neighbors to the south. We are now building an international peace garden on our southern border, and all the Americas are joining in making a peace highway from Alaska to Argentina. How can the United States extend this peace policy to Europe and Asia? Are we doing it by supplying Japan with 75 per cent of her war materials used in fighting China?)

TALK (by intermediate girl): "Peace in Everyday Living"

We cannot expect world peace until we as individuals learn to get along with each other. James, one of the early church leaders, gives us a recipe for being popular in James 3:13-18. Shall we read it responsively, starting with the boys? James gives us the don'ts as well as the do's for popularity. In verse 13 he says if you want to be popular don't be a bully or a know-it-all. In verse 14 he says don't kid yourself (lie not against the truth), as: don't pretend to be a friend of someone, then tattle on them behind their backs. In verse 16, don't be jealous.

James gives us the do's for popularity. In verse 13 he says a person is known by his conversation—the kind of words he uses, and the topics he discusses. In verses 17 and 18, James gives us the ingredients of popularity—gentle, means consideration for others; easy to be entreated, means willing to obey the rules; without variance, means loyalty to a friend or group. This gives the answer to why people who are really Christians are happier and more popular than others.

SCRIPTURE: James 3:13-18, read responsively.

HYMN: "I Would Be True"

CLOSING THOUGHT: Psalms 19:14

August 25

THEME: *Looking at the Present—for Peacetime Heroes.*

CALL TO WORSHIP: Psalm 100

HYMN: "That Cause Can Neither Be Lost Nor Stayed"

SCRIPTURE AND EXPLANATION (by a boy):

Isaac was a quiet timid boy and soon the neighbor boys took advantage of him. He was a shepherd and was using the wells of water which his father had dug. These neighbors did not want him around so they filled up the wells. Instead of fighting Isaac moved on to a new location. Again he found his neighbors taking advantage of him, and he moved again. After four moves he decided to dig a well in a narrow valley between two mountains. When his enemies came to fill up his wells, they found that he had won. He had used brains instead of brawn. The enemies asked to make peace. Isaac was glad to do this and made a banquet for them. He treated them as honored guests instead of enemies, therefore instead of killing an enemy Isaac won a friend. This story sounds modern but it happened about 4000 years ago and we can find it in Genesis 26:18-33. (The story should be told by a pupil, reading aloud verses 26-33.)

TALK (by intermediate): "Peace Time Heroes"

Today many people are using the same methods of keeping peace as Isaac did. In Switzerland a young man by the name of Pierre Ceresole thought, why should not we have a peace time army instead of a war time army? He trained his soldiers to help people instead of killing them. In Switzerland this army helped dig a town out from a mountain slide. In Wales they helped to reclaim a desolate mining village by rebuilding houses and playgrounds. In France they helped to clean up a city after a disastrous flood.

In the United States two men, H. S. Roberts and E. C. Davis conceived the idea of starting "The Christian Era" project. On a 2000 acre tract of cut over timber land in the Birds Point-New Madrid (Missouri) spillway along the Mississippi, 100 dispossessed tenant farmers, who were starving, are having a chance to live and to educate their children. They are clearing the land and building crude huts just as the pioneers of a century ago did. Instead of being homeless migrants kicked about from place to place these hundred families are building a community where boys and girls will have a chance to develop into their best selves. This is a semi-cooperative venture where they each work for the good of all. Last year one man cleared \$600 from his cotton crop whereas, as a tenant farmer his biggest profit had been \$75 a year. (Let the members of the group tell of other people who are peace time heroes in building a more Christian country and world.)

PRAYER (by pupil) for the needy people of the world.

HYMN: "In Christ There is no East Nor West"

CLOSING THOUGHT: Philippians 4:8.

SENIOR AND YOUNG PEOPLE'S DEPARTMENTS

By Myron Taggart Hopper*

QUARTERLY THEME: *At Home in My World*

For the last quarter we have been following the theme, *Carrying the Message of Jesus to the World*. This theme called attention to one of the very important aspects of the Christian faith, which is essentially missionary. This quarter we turn to another important aspect of our faith, its efficacy in helping persons feel at home in their world. Because it does this for us it is the kind of religion we want to share with others.

This issue contains the programs for two months. The services for July seek to develop appreciation of the contributions which the past has made to us, leading up to the idea that the vision of a world in which the will of God would reign supreme is one of the great gifts the past has given us. Then in August, following the theme, *Christian Social Living*, the emphasis is upon the present, with special attention to some of the things the church is doing to realize the vision.

Limitation of space, due to having to carry the services for two months in one issue, has made it impossible to include as much material as is usually the case. Only a bare outline of talks is given in most instances. It is suggested, therefore, that leaders go over all the services well in advance so that they will have time to get supplementary materials to be used in enriching the services. For instance, interesting information concerning the various persons to be mentioned in the period of meditation on the "Clouds of Witnesses" should be looked up well in advance so that these persons can be made really to live. This sort of advance study will have to be done in connection with almost every one of the services if they are to be as effective as they might be.

THEME FOR JULY: *Our Gifts from Other Days*

July 7

THEME: *Our Gifts of Beauty from Other Days*

INSTRUMENTAL PRELUDE: "God Who Touchest Earth With Beauty"

CALL TO WORSHIP:

Take us on the Quest of Beauty
Poet Seer of Galilee!
Making all our dreams creative
Through their fellowship with thee.
—ELEANOR B. STOCK

HYMN: "Praise We the Lord Who Made All Beauty"

SCRIPTURE: Philippians 4:8 (Emphasize the word *lovely* in reading)

POEM:

A thing of beauty is a joy forever.
Its loveliness increases; it will never
Pass into nothingness; but still will keep
A bower quiet for us, and a sleep
Full of sweet dreams, and health and quiet
breathing.

—JOHN KEATS

LEADER'S COMMENTS:

* Professor of Religious Education, College of the Bible, Lexington, Kentucky.

The leader should call attention to the theme, mentioning the fact that we are not limited to the past as a source for our things of beauty, but that attention is to be centered on them. Mention also that a thing of beauty which has brought joy and inspiration to several generations has proven its worth and so is worthy of consideration.

PERIOD OF MEDITATION:

For this period have before the group some famous painting. After a short period of quiet contemplation have someone speak quietly in interpretation of it as illustrative of the rich heritage we have from the past in art. Then ask the members of the group to think of the pictures or statuary of the masters which move them most.

PERIOD OF SHARING:

During this period ask members of the group to mention briefly the great works of art which have come to their minds during the period of meditation, telling what they are and why they like them. This should be done reverently and in a spirit of genuine appreciation.

PERIOD OF MEDITATION:

For this period have some one play softly some selection from one of the great masters of music. It should be familiar and well loved. Wagner's *Evening Star*, Massenet's *Elegie*, or Schubert's *Serenade* would serve very well.

PERIOD OF SHARING:

Repeat what was done in the earlier period of sharing, the subject being musical masterpieces loved by members of the group.

PERIOD OF MEDITATION:

For this period have the members of the group think of the beautiful passages of literature which mean much to them, especially Scripture passages and poetry.

PERIOD OF SHARING:

During this period have members of the group quote poems, Scripture passages, bits of prose, and other literature which is filled with beauty and significance for them. It will probably be best to tell the young people that this will be expected of them a week in advance so that they can be ready. If this is not done, have a few young people ready to lead off, at any rate. Scripture passages which should be included in this sharing are the Beatitudes, the 13th chapter of I Corinthians, Psalms 1 and 23 and Ruth 1:16, 17.

PRAYER: Of thanksgiving to God for all the beauty the past has given.

CLOSING HYMN: "God Who Touchest Earth With Beauty"

July 14

THEME: *The Gift of the Experience of the Past*

CALL TO WORSHIP: "Faith of Our Fathers." (Play through softly once and then have the entire group sing.)

SCRIPTURE: Matthews 4:1-10.

COMMENTS ON SCRIPTURE:

These comments should point out that in his time of stress and temptation Jesus turned to the wisdom of the past for guidance. The answers he gave to his temptations were quotations from the Jewish Scriptures. Other evidence of his respect for the wisdom of the past is found in his saying, "I came not to destroy the law but to fulfill it." It should be pointed out that the wisdom which is recorded in books is but a record of the experience of men of the past as they faced life.

HYMN: "Open My Eyes that I May See," first stanza, introduced with the suggestion that it be sung as a prayer that

our eyes may be open to that which the past has to teach us.

MESSAGES FROM PAST EXPERIENCE: (By young people)

These messages may be presented informally from the group, or costumed figures representing the various fields represented may appear and speak. Another possibility would be for hidden voices to speak. This would be especially effective if these voices could come through a public address system or through a radio to which a home microphone is attached.

First Message: This message should emphasize the far distant past. It should call attention to the unknown geniuses who first learned to build fires, bake bread, cook food, and do many other things of the sort which few of us could do on our own resources. We have learned from the past how to do these things. Appreciation for Negroes might be indirectly fostered by calling attention to the fact that the first men to learn how to smelt iron from iron ore were Negroes in Africa.

Second Message: This message should emphasize what we have to learn from those who, through the years, have contributed to our knowledge of health and hygiene. It should point out how much there is to learn from the past with respect to what food to eat, what health rules to follow, and what to do for various illnesses. Mention the suffering we escape by following the experience of the past in the matter of avoiding poisons, etc.

Third Message: This message should emphasize what history has to teach about the causes of conflicts between peoples and nations and the best ways of dealing with such conflicts; about the forms of government that best serve man; and about the futility of going against the on-going purposes of God.

Fourth Message: This message should emphasize what the past experience of religious souls with God has to teach us about God and religion. Special attention should be given to the Bible and the remarkable record it gives of how, through experience, man has learned of God and what man must do to live in harmony and fellowship with him. It should point to the growth of the idea of God from one to be feared to a God of Love, and to the growth of religion from a matter of magic rites and rituals to a matter of living in loving relations with one's fellows and with God.

PRAYER: Of thanksgiving for the experience of the past which we can use to guide us in the present, and for the privilege of marching with the heroes of the past toward a greater future because we have their wisdom to guide us.

CLOSING HYMN: "Marching with the Heroes."

July 21

THEME: *Clouds of Witnesses from the Past*

INSTRUMENTAL PRELUDE: "Marching with the Heroes"

CALL TO WORSHIP: "The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and truth."

HYMN: "Forward Through the Ages."

LEADER'S TALK: (This talk should mention the strength which individuals come to possess from the sense of fellowship with others at a common task. It should point to the rich heritage of such fellowship which Christians have with those who, in the past, have served God. It should lead into the reading of

the Scripture which is the roll of the faithful.)

SCRIPTURE: Hebrews 11:17-40 (If desired the entire chapter may be read.)

PERIOD OF MEDITATION:

During this period have the group think of persons living since the Scriptural roll of the faithful was written who should be added. The leader might suggest names such as Peter, Paul, Stephen, Augustine, St. Francis, Luther, Zwingli, Huss, Calvin, Knox, Wesley, Campbell, Carey and Judson. Some of the more recent missionary and other leaders of your own denomination should be suggested also. Or if preferred members of the group might be asked to mention persons they think of during the meditation. Another alternative might be for a hidden voice to suggest names. In every instance one or two descriptive sentences should follow the mention of a name. Do not mention too many. During the meditation "Marching with the Heroes" or "Faith of Our Fathers" might be played softly.

POEM: (To be read by unseen reader)

A HYMN OF UNITY

We come, we come, we come
O'er mountain, plain and sea,
Whose feet have trod the ways of God
We come to thee,
With one accord
To sing one faith for life and death,
One hope, one Lord.

One brotherhood we come,
Our glory in one Name,
One cross our sign, one love divine
Our hearts to inflame;
With one accord
We sing one faith in life and death,
One hope, one Lord.

—ROBERT FREEMAN¹

PRAYER: Of thanksgiving for the host of those who have gone forward through the ages in fellowship with God and for the sense of unity we have with them.

SCRIPTURE: Hebrews 12:1, 2

CLOSING HYMN: "Come, Let Us Join with Faithful Souls"

July 28

THEME: *A Glorious Vision from the Past*

INSTRUMENTAL PRELUDE: "That Cause Can Neither Be Lost Nor Stayed"

CALL TO WORSHIP:

O thou who dost the vision send
And give to each his task
And with the task sufficient strength,
Show us thy will, we ask;
Give us a conscience bold and good,
Give us a purpose true
That it may be our highest joy,
Our Father's work to do.

—JAY T. STOCKING²

HYMN: "Lift Up our Hearts, O King of Kings"

RESPONSIVE READING:

Leader: We have felt ourselves encompassed by a "cloud of witnesses" from the past which is made up of those who served God. May their devotion to his work challenge us to like devotion.

Young People: What was it which lured them on? We are inspired by their example and their devotion, but what lured them on?

Leader: They were lured on by a glorious vision of a world in which God would rule. This glorious vision is one of our most precious heritages from the past.

Young People: From whence did this vision come?

Leader: It came from God and it has been seen most clearly by those great souls who lived

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close to him. In our biblical record it was seen first by Abraham who heard God's call to found a nation. Listen to the call that came to him. (Read Genesis 12:1, 2) It came to the ancient Hebrew prophets. Listen how the prophet Isaiah expressed it. (Read Isaiah 40:9-11) It came to Jesus and he shared it with his followers. Listen to his words. (Read Matthew 28:19, 20)

Young People: Has it always been the same vision?

Leader: Yes, it has always been the same vision but as men have come to understand God's will more perfectly it has become greater. For Abraham it was of a nation under God; for the prophets it was more world-wide but it was to come largely because, in the goodness of time, God would bring it about. For them it was to be a world where there

would be justice. For Jesus it was to come about because men worked with God in realizing it, and it was to be more than a just world. It was to be one where the spirit of love, even the spirit of God, reigned in the relations of men.

HYMN: "These Things Shall Be, a Loftier Race"

POEM:

THE CALL

In days long gone God spake with our sires:
"Courage! Launch out! A new world build for me!"

Then to the deep they set their ships and sailed
And came to land, and prayed that here might be

A realm from pride and despotism free,
A place of peace, the home of liberty.

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DENOMINATION 6-40

Lo, in these days, to all good men and true
 God speaks again: "Launch out upon the deep
 And win for me a world of righteousness."
 Can we, free men, at such an hour still sleep?
 Oh God of freedom, stir us in our might
 That we set forth for justice, truth and right!
 —THOMAS CURTIS CLARK³

LEADER'S COMMENTS: Those who have seen the vision and have heard the call make up the "cloud of witnesses." This vision, and the call to make it a reality, are among the most cherished gifts from the past which are eternally renewed in the present when there are those to whom God can speak. Today he says:

Youth, oh youth, can I reach you,
 Can I speak and make you hear,
 Can I open your eyes to see me,
 Can my presence draw you near?

—AUTHOR UNKNOWN⁴

PRAYER

CLOSING HYMN: "Lord, We Come with Hearts Aflame" or "Lord, Speak to Me That I May Speak."

August Worship Programs

THEME FOR AUGUST: *Christian Social Living*

August 4

THEME: *Working to Realize the Vision*

INSTRUMENTAL PRELUDE: "O Jesus I Have Promised"

HYMN AFFIRMATION: "O Jesus I Have Promised"

SCRIPTURE: John 5:17; 9:4

COMMENTS ON SCRIPTURE: (Call attention to the fact that God is working to make his dream of a love-possessed world come true and that Jesus devoted his life to this vision and called his followers to a similar devotion. Close with the following poem.)

God's DREAMS

Dreams are they—but they are God's dreams!
 Shall we decry them and scorn them?
 That men shall love one another,
 That white shall call black man brother,
 That greed shall pass from the market place,
 That lust shall yield to love for the race,
 That man shall meet with God face to face—
 Dreams are they all,
 But shall we despise them—
 God's dreams!

—THOMAS CURTIS CLARK⁵

HYMN: "My Master Was A Worker"

LEADER'S COMMENTS: Two Sundays ago we thought together about the host of those who, through the ages, have worked to make God's dreams come true. They are a glorious company. There are those living in our day who work at the same task, many of whom will have their names included in future listings of the glorious company. Let us think of them and of the work they are doing to realize the glorious vision.

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⁴ Found in *Singing Pathways*, comp. Mary S. Dickie. Powell and White.

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PERIOD OF MEDITATION:

Leader: Let us think first of those who labor for the needy: of Kagawa, Grenfell, Sherwood Eddy, Kirby Page, the social workers, the doctors. (As the leader begins speaking have the pianist play through once, softly, "Where Cross the Crowded Ways of Life.")

Leader: Then, let us think of those who by word of mouth and by example spread the Good News: the preachers, the missionaries, the church school teachers. (As the leader begins speaking have the pianist play softly "We've a Story to Tell to the Nations.")

Leader: Finally, let us think of the nameless thousands who in the routine of their daily life try to live by love; the humble, yet glorious, church members young and old, the members of Ladies Aids, missionary societies, men's clubs, church school classes, young people's groups, and all the rest.

PRAYER: Of thanksgiving for the host of those who make up the church and who labor in our day to keep the vision alive and make it come true. Close with the following:

We thank the Lord for all of those,
 Who, captured by a vision true,
 Give heart and soul and mind and strength
 To make that vision ever new.

CLOSING HYMN: "Be of Good Cheer, the Master Said"

August 11

THEME: *Taking the Gospel to All Peoples*

INSTRUMENTAL PRELUDE

INVOCATION: O send out thy light and thy truth unto all mankind. Let them make way for the dawning of the new day of brotherhood.

HYMN: "Fling Out the Banner"

SCRIPTURE: Luke 4:16-19

COMMENTS: The hymn we have sung and the Scripture that has been read express at its best the spirit of the followers of Jesus working through the church. The Scripture was the one Jesus used to announce the nature of his mission to those of his home synagogue. The church has labored to carry on the work he started. Listen to the representatives of those to whom our representatives, the missionaries, have gone!

STATEMENTS BY REPRESENTATIVES OF THOSE WHO HAVE BEEN SERVED BY MISSIONARIES:

(These statements might be made over a home microphone through a radio set as if they were broadcasts from mission centers; or persons costumed to represent individuals from various parts of the world might make them.)

First Statement: (By one who is crippled, blind or ill.) There are thousands like me for whom there would be no hope were it not for the missionary doctors. But because of them there is hope. They, through the miracle of modern medicine, heal the sick, make the lame walk, and give sight to the blind. By acts, which are more eloquent than words, they help us see that there is love in the world and they give to us the vision glorious of what a world would be like were all men love-possessed as they are. They help build such a world.

Second Statement: (By one who has benefited by the work of missionary teachers) I speak as one whose life has been made new and whose horizons have been widened. Love-possessed persons representing Christians in their homelands came to persons like me and taught us to read and write and introduced us to many of the finest things we know. We live more richly and abundantly because of their loving service. We are more ready to take our place in a more loving society because

of the new knowledge, appreciations and skills which they have shared with us.

Third Statement: (By one who has been fed and clothed as a result of missionary endeavor.) There are many like me whose very life and strength has come from that which missionaries have done. They have fed the hungry and clothed the naked. More than that, they have helped us to know how to feed and clothe ourselves. They have taught us more effective ways of tilling the soil. They have developed fruits and grains suitable to our lands. They have shown us how to cooperate to better our economic life. We are more fit and ready for a more loving society because of what they have done.

Fourth Statement: (By one who has found a new outlook on life because of the work of missionaries.) All that the others have reported of what the missionaries have done to make the glorious vision more of a reality is true and what they have reported is important. Without it, it is very doubtful if the thousands I represent could ever have been served as we have been served. It was the loving service shown in these other activities that convinced us. We wondered why men and women should pour out their lives in our service. When we asked we were told that it was because those who served were possessed by a dream of a world where the spirit of a God of love would reign because all men sought to live in loving relations. They gave us a vision of such a world and helped us see that the first step for us to take in making the vision a reality was for us to give ourselves to the way of love. This we did, largely because of the conviction which their lives carried. As a result we have found new poise and strength for living and new joy. We live abundantly.

PRAYER: Of thanksgiving for the vision-realizing work of missions and for the part we can have in it, and for a new consecration to this important work.

CLOSING HYMN: "O Zion Haste"

August 18

THEME: *Realizing the Vision in International Relations*

INSTRUMENTAL PRELUDE: Chorale from *Finlandia* by Sibelius

CALL TO WORSHIP: "Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there *am I*." (Isaiah 48:16)

HYMN: "God of Our Fathers, Whose Almighty Hand."

SCRIPTURE READING: Micah 4:1-5. Announce as title, "The Vision for the Nations"

PERIOD OF SHARING:

During this period members of the group, from their places, and without rising, should mention some of the things which the churches are doing to realize the vision in international relations. Each church should get from its own headquarters what its denomination is doing and emphasize this as well as that which other communions are doing. It may be necessary to ask some young people to prepare in advance but participation should not be limited to them. The following is suggestive of what should be mentioned.⁶

1. Churches in the United States have quite generally repudiated war and condemned it as being destructive of all essential Christian values.

2. They have urged that the United States cooperate with other nations in removing the causes of war, such cooperation involving the improvement of standards of labor, access to raw materials and markets on equal terms, and international control of colonial areas.

3. They have declared for the right of conscientious objectors to war to follow the dictates of their consciences. Several, such as the Methodists and Disciples of Christ, are enrolling con-

⁶ This information is gleaned from Research Bulletin No. 16 of the International Council of Religious Education, 203 N. Wabash Ave., Chicago, entitled, *Social Pronouncements*, price, 25 cents. Much additional information can be secured from the same source.

scientific objectors and have pledged their support of them.

4. They have urged the abolition of military training in high schools and colleges (Church of the Brethren, Disciples of Christ and Federal Council of Churches).

5. Many have urged participation in World Court, or League of Nations or other similar forms of world organization. (Among them the Congregational-Christian, Disciples of Christ, Evangelical, Methodist Episcopal, Protestant Episcopal, Reformed, and Federal Council of Churches.)

6. Through the American Friends Service Committee many Christians are sharing in works of reconciliation in war torn countries. The United Christian Youth Movement helped support Miss Emily Parker in refugee work in Spain.

7. Peace education is an integral part of religious education programs recommended for churches, and of young people's camps, conferences and institutes.

PRAYER: Of thanksgiving for the efforts of the churches for peace and for the faith that nations, some day, will not learn war any more.

CLOSING HYMN: "God of the Nations, Near and Far"

August 25

THEME: *Trying to Practice What We Preach* (The churches working together.)

INSTRUMENTAL PRELUDE

AFFIRMATION OF FAITH: (Read in unison I Corinthians 13:4-8)

HYMN: "The Church's One Foundation"

INTRODUCTORY STATEMENT:

We have looked at some of the things which the church is doing in the present to make the glorious vision of a love-possessed world more true. This kind of a world demands cooperation and tolerance and forbearance. Too often the church has preached these virtues to others but has not had much cooperation or unity within itself. Each denomination has insisted upon its own way and often there has been everything but cooperation and love between them. This in spite of the advice of Scripture such as has been read and such as the following:

SCRIPTURE READING: Ephesians 4:1-8, 11-13

LEADER: In more recent years the church has begun to practice what it preaches with respect to cooperation. Its various divisions have begun to work together at the common task of building a more Christian world. Listen to some of the ways it is now cooperating.⁷

HOW CHURCHES ARE COOPERATING: (Described by young people)

First Way: (Describe the cooperation in the mission field through schools and other institutions. Tell especially of the instances in which your own denomination is cooperating. Tell also of the allocation of responsibility for various fields instead of the denominations competing in the same area.)

Second Way: (Describe the cooperative work of the religious education forces through the International Council of Religious Education, and state and county councils. Call particular attention to the United Christian Youth Movement. For information write to the International Council, 203 N. Wabash Ave., Chicago, Illinois.)

Third Way: (Describe the way the churches are cooperating through the Federal Council of Churches of Christ in America, 297 Fourth Ave., New York City, and mention the fact that a World Council of Christian Churches is being formed. [See *International Journal* for July, 1938.] Call attention to the various world conferences, Oxford and Edinburgh [October, 1938, March, 1939 *Journal*], Madras [November, 1938 and April, 1939], and Amsterdam [September, 1939], as a part of this developing World Christian Community.)

⁷ Instances of cooperation in local communities should be included.

Fourth Way: (Call attention to recent mergers of denominations: the Congregational-Christian, the Methodist Churches, the United Church of Canada, and the Evangelical-Reformed.)

PRAYER

HYMN: "Thy Hand, O God, Has Guided"

Wisdom and Vision

(Continued from page 16)

cle say about him? He had introduced a bill in the State Legislature, demanding compulsory education for children in the agricultural districts, in the beet fields, and demanding a greatly decreased number of hours that the children were made to work. Anthony followed the paper closely. Finally the announcement came; the bill was passed; the toilers of the beet fields would enter the schools immediately.

Soon after Anthony was well he registered for school too. Now with more time for play and recreation he no longer felt dull and tired on Sundays. He could go with other boys to the community church school.

On the first Sunday he was there the teacher told a story of a great man. He listened to the rise and fall of her voice and seemed to drink in every word.

"One day when a great man came to town, the people came from far and near to see and hear him. The officials of the town, the teachers, the preachers—all thronged around him. The children came too and when they tried to get close to the man, his followers pushed them aside roughly and spoke to them harshly. 'He doesn't have time to bother with children,' they said. 'Here are important men waiting to have conferences with him.' And they would have sent them home. But the great man stopped them and spoke firmly to them. 'Don't send the children away. I want them here.' Then the children crowded around him."

The teacher stopped abruptly and asked the class, "Who do you think this man was?"

"Marcus Jacobson!" Anthony answered before the others had a chance to reply.

Another boy who had studied his lesson said, "Oh, it was Jesus."

The teacher's face brightened into a smile. "It was Jesus," she said. "But Marcus Jacobson is like him."

—ETHELYN BURNS

The poem, "Who Has Known Heights," printed in "Wisdom and Vision" in May and marked "Author Unknown," should have been credited to Mary Brent Whiteside. It is found in Slack's *Christ in the Poetry of Today*.

Camp Memories

(Continued from page 15)

God let me never lose the thought of thee

Again inside the walls of any place.

First Voice:

I count as part of my rich store of joy
The ritual of camp.

I wish that I could share with all the world

Of girls the beauty of the services;

They are part of camp and precious,

All year long.

We'll all remember the quiet promises
And guard them, keep them, and because of them,

Reach out to make the world a fairer place.

Second Voice:

Remember the fun of practicing for the play,

And giving it!

Plays are done so simply in the out-of-doors,

And the costumes are bright against the green.

We who played and those who watched
Have happy memories.

Third Voice:

We can never count our memories!

Each of us has her own,

Each of us shares the whole,

Let us thank God for these.

First Voice:

O God, who art so near here in the evening hush,

We thank thee that so many lovely things have come to us

At camp this year.

The other two voices:

Accept our gratitude, O Lord, and leave the trace of

Beauty on our lives.

Second Voice:

Our Father, we thank thee for friends and fun,

For campfire songs and stunts,

For all that is innocent and gay in life.

We thank thee that thy love can share
The joy of youth and sport.

The other two voices:

Accept our gratitude, O God; we feel so much closer to thee

When we can give our thanks for fun.

Third voice:

Father, we thank thee for our friends
At camp and all they mean.

They have inspired us to be our best,
So may we give ourselves to friends

Both old and new. Thank you God, for friends.

The other two voices:

O God, we thank thee for the thousand things that

Fill our hearts with joy tonight.

May we go forth from camp with thy love in our hearts. Amen.

MUSIC: "Follow the Gleam." (Played softly as dismissal.)

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CURRENT FILM ESTIMATES

Abe Lincoln in Illinois (Massey, Gordon, Lockhart) (RKO) Superb achievement in historical realism, fine in every detail. Lincoln's life, character and relationships from backwoods to presidency. Strangely beautiful, compelling picture of deeply human, now taciturn, now humorous, inately just character. "American" in the truest sense of the word.
For A and Y: Superb For C: Fine, if it interests

Adventure in Diamonds (Brent, Isa Miranda) (Para.) Fast-moving, credible adventure yarn. Detective after diamond smugglers tries to protect girl accomplice of crooks and finally enlists her aid against murderous gang. Interesting shots of diamond mining. Class B but entertaining.
For A: Fair of kind For Y: Doubtful ethics For C: No

Buck Benny Rides Again (Benny, Ellen Drew, Rochester) (Para) Benny's radio stuff hilariously screened, though his "acting" helps little. Jack goes West to prove he's a he-man. Fantastic, riotous Wild West comedy, with lavish musical features, and Jack as usual always the goat. Humor in essentially good taste.
For A: Good of kind For Y: Entertaining For C: Perhaps

Calling Philo Vance (James Stephenson, Margaret Stevenson) (Warner) Espionage detective film with consistent, clever plot. Papers with evidence of intrigue stolen from Vance. Trail leads to home of airplane manufacturers. Double murder follows. Murderer finally unmasked by faithful dog. Good film of series.
For A: Depends on taste For Y: Exciting For C: No

Dr. Ehrlich's Magic Bullet (Robinson, Ruth Gordon) (Warner) Masterpiece of historical biography. Realistic, superbly filmed authentic biography of German-Jewish doctor's struggles against intolerance, ignorance and hypocrisy and his research in combating disease and discovery of cure for syphilis. Entirely absorbing and in excellent taste. Acting, photography and direction expert.
For A: Fine of kind For Y: Mature For C: No

Dr. Kildare's Strange Case (Ayres, Barrymore) (MGM) Fourth in the good series. Protégé of crotchety, wise old doctor refuses fine research position and stays with him. Risks career by dealing with strange insanity case to clear rival surgeon's name.
For A and Y: Good For C: Doubtful

Forgotten Girls (Louise Platt, Wynne Gibson) (Repub.) Cheap picture of sordid, seamy low-life. Two men and two women run benighted course through love, infidelity, murder, prison, jail "spring" by gruesome explosion—till newspaperman-hero solves all. Cheap thriller cheaply done.
For A: Poor For Y and C: No

Granny Get Your Gun (Robson, H. Davenport) (Warner) Light, amusing semi-mystery comedy. Sprightly, soft-hearted old Western pioneer woman gets involved in murder case and sets out to get murderer and protect granddaughter. Emphasis on humorous situations rather than crime details.
For A and Y: Good of kind For C: No

Half a Sinner (Heather Angel, John King) (Universal) Diligent young lady goes socially berserk, gets into serio-comic difficulties with stolen car, dead body, gangsters, crotchety old matriarch, and handsome young "accomplice." Artificial adventure stuff lightened by some comic interludes and farcical turns of plot.
For A: Poor For Y: Hardly For C: No

Harvest (French-English titles) Absorbing, earthy pastoral drama. Native of deserted village

THE summaries and evaluations appearing on this page are those of the National Film Estimate Service. They are not the judgment of an individual, but of a committee of qualified men and women who are in no way connected with the motion picture industry.

It will be noted that these estimates cover all types of films inasmuch as it is as valuable to know what not to see as to know the good films. It should be kept in mind also that titles and local advertising pictures may be quite objectionable, while the content and effect of the film are desirable and wholesome, hence these descriptions of content.

The estimate of each film is given for three groups:

A—Intelligent Adults

Y—Youth (15-20 years)

C—Children (under 15 years)

Boldface italic type indicates the special recommendation of the National Film Estimate Service.

wins companion of wandering tradesman and brings her back to make a home while he plants and harvests. Deeply human, exquisitely realistic scenes. Superb acting and fine photography.

For A: Superb of kind For Y: Mature For C: No

House Across the Bay (Nolan, Bennett, Raft) (U.A.) Night club singer, wife of racketeer, tries to save husband's life from gangsters by sending him to Alcatraz on minor offense. Doubled-crossed by lawyer friend, he turns on his wife. Grim, complex plot made credible by convincing acting.

For A: Fair of kind For Y and C: Decidedly not

It's a Date (Deanna Durbin, Kay Francis, Walter Pidgeon) (Universal) Lightsome, lithe-some comedy romance. Eligible bachelor meets imaginative, wilful daughter and famous actress mother. Mother wins bachelor and daughter wins mother's part in play. Deftly handled. Delightful diversion.

For A: Charming For Y: Good For C: Perhaps

Lion Has Wings, The (Merle Oberon, Ralph Richardson) (U.A.) British documentary film on present war. Glorifies modern, incredibly systematized warfare. Royal Air Force reenacts elaborately organized bombing of Kiel canal. Defense of London skillfully demonstrated. Newsreel technique interspersed with sentimental, supposedly human-interest scenes. Strong propaganda.

For A: Interesting For Y: Mature For C: No

Ma, He's Making Eyes at Me (Tom Brown, Constance Moore) (Univ) Crude, young advertising agent's "stupendous" plans change high-priced, slow-businessed dress shop into working girls' heaven. Uses young singer-heroine, who loves him, for crazy ad stunts and almost marries her off to wrong man. Absurd title.

For A and Y: Ridiculous For C: No

Man Who Wouldn't Talk, The (Lloyd Nolan, Jean Rogers) (Fox) Mediocre mystery melodrama redeemed by some good acting and smoothly constructed plot. Financier is killed; murder trial interrupted by man who confesses; girl, believing him to be her long-lost brother, tracks down mystery. Fatuous ending.

For A and Y: Hardly For C: No

Midnight Limited (Marjorie Reynolds, John King) (Monogram) Detective uses himself as decoy to solve mysterious train robberies. Vapid

young girl victim of first robbery, for love interest. Dialogue flat and trite; acting amateurish; plot feeble; continuity spotty; photography mediocre.

For A: Mediocre For Y: Perhaps For C: No

Parole Fixer (William Henry, Virginia Dale) (Para) G-man melodrama, thoroughly packed with criminal doings and usual gangster atmosphere, but exposing vividly the insidious evils that are debauching our prison-parole-board system. Second film based on J. Edgar Hoover's book "Persons in Hiding."

For A: Fair For Y: Perhaps For C: No

Primrose Path (Ginger Rogers, Joel McCrea) (RKO) Sordid story of prostitution, drunkenness and poverty skillfully made into "amusement." Underprivileged heroine, descendant of prostitutes, escapes from her slum environment by tricking drab, stodgy hero into marrying her. Comedy drama of benighted lives in seamy setting.

For A: Depends on taste For Y: Unwholesome For C: No

Rebecca (Olivier, Joan Fontaine) (United Artists) Absorbing, exquisite filming of famous "best seller." Naive, charming young girl's marriage to man whose life and entire environment is permeated by painful memories of dead first wife. Melodramatic complications subtly handled. Atmosphere of sustained tension. Most effective, artistic and technical devices.

For A: Superb For Y: Too mature For C: No

Star Dust (Linda Darnell, John Payne) (Fox) Trials and tribulations of college students brought to Hollywood for screen tests. Talented young girl is side-tracked by studio politics and crookedness, but championed by talent scout and likable female dramatic coach. Mostly light and amusing.

For A: Rather good For Y: Good For C: Probably good

Strange Cargo (Crawford, Gable, Hunter) (MGM) Incongruous mixture of spiritual and seamy side of the temporal. Criminals escape colonial prison through jungle perils. Brawls and violence among men mediated by omniscient companion who "miraculously" redeems(?) even tough and graceless Crawford and Gable.

For A: Depends on taste For Y: Sordid For C: No

Tomboy (Jackie Moran, Marcia Mae Jones) (Mono.) Former baseball star and tomboy daughter connive to get ambitious lad away from harsh vindictive uncle. Boy discovers robbers of uncle's money and all ends happily. Much loud-voiced slang by young heroine, but essentially wholesome film.

For A and Y: Fair For C: Mostly good

Too Many Husbands (Arthur, MacMurray, Douglas) (Colum.) Featherweight fun comedy. Enoch Arden theme of woman whose lost-at-sea husband returns to find her married to friend. Clever farcical treatment rather redeems utterly ridiculous situations and dialogue which wear thin with much repetition.

For A: Mostly entertaining For Y: Too sophisticated For C: No

Virginia City (Hopkins, Flynn) (Warner) Spectacular Civil War spy story. Two indomitable soldiers—one blue, one gray—struggle over gold shipment for the South and the lady's hand. Supposedly authentic history submerged in glorified western melodrama with nth degree thrills.

For A and Y: Very good of kind For C: Too exciting

Films for Church Use

Evaluations by the Committee on Visual Education of the International Council of Religious Education.

MORE FILMS ON ST. PAUL

The outstanding event of the past year in the field of church films was the bringing of the British St. Paul series of sound, 16 mm. films for American distribution. These are available through the Harmon Foundation, at a rental fee which is within the reach of every church. These films are practically usable in conjunction with New Testament teaching, and for the greatest effectiveness should be accompanied by such teaching. They are, however, interesting and instructive when used simply as motion pictures. They present an unusual opportunity for classes studying the life of St. Paul to bring these films to the church for their own instruction as well as for the benefit of others who are not making such study. In other words, a class might bring one or more of these films for an evening showing.

The films make St. Paul a living, vital, dynamic personality. Three episodes have previously been reviewed in these columns. Two have now been added to the series and these complete the series.

The Grace of Forgiveness. 2 reels (24 min.), 16 mm., sound.* \$6.00

The story begins with Paul's arrival at Rome as a prisoner where he is delivered to the Roman authorities by the centurion, who speaks a word in Paul's behalf because during the voyage he has learned to respect and admire the apostle. Paul is granted permission to live in his own hired house to which come many to hear his teaching. Some of his friends also join him, including Timothy.

To this house also comes Onesimus, the runaway slave of Philemon, a friend of Paul. Having been influenced by Paul's teaching, Onesimus thinks he should return to his master but he fears to do so. Paul writes a letter in his behalf, which Onesimus is to carry with him to Philemon, and subsequent scenes show his arrival at Colossa and his reception by Philemon.

One of the Roman guards has been impressed by Paul's teaching, particularly "Be ye kind, one to another" (Ephesians 4:32). Paul encourages him to become a follower of Jesus, and with his eyes upon the guard in his full armor, dictates the passage, "Put ye on the whole armor of God," etc. (Ephesians 6:11-19) This and the occasion giving rise to the letter to Philemon are excellent illustrations of how the Letters of Paul came out of actual situations pulsating with life.

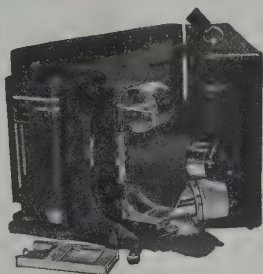
Rating: Story Content, *Excellent*; Technical Quality, *Excellent*, with the exception that American listeners may

* Available from—
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have some difficulty at points in understanding the English actors.

The Crown of Righteousness. 2 reels (24 min.) 16 mm., sound.* \$6.00

This last episode in the series takes up the story when Paul has been a prisoner in his own hired house for two years. He is informed that his accusers have arrived and that the case will be tried before Nero. The trial shows vividly the courage of Paul, the bitter hatred of his accusers and the utter indifference to the whole proceeding on the part of Nero. Paul is set free, but with the admonition from Nero that he be careful not to be brought before him again.

The scene now shifts to Rome, and Nero is presented as a petulant, ill-tempered ruler. The crowds in Rome have been murmuring against Nero because they believe that he set fire to the city. He welcomes the suggestion that the conflagration be blamed on the Christians who are hated by the Jews and are becoming unpopular. The persecution of the Christians follows. Paul now arrives in Rome again as a prisoner. Luke acts as an amanuensis. Paul reads II Timothy 2:12, 13 from his uncompleted Epistle to Timothy and then dictates further (II Timothy 4:5). The scene shifts to the catacombs where the persecuted Christians have met. They read from Paul's Epistle, Romans 8:35, "Who shall separate us from the love of Christ?" Back in prison Paul finishes dictating the letter to Timothy (II Timothy), "Only Luke is with me." And as a cross of light on a black background appears on the screen, the words are spoken, "I have fought the good fight," and so forth, II Timothy 4:7.

Rating: Story Content, *Excellent*; Technical Quality, *Excellent*, with the exception that American listeners may have some difficulty at points in understanding the English actors.



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WHAT'S HAPPENING

❖ WHEN the story-paper editors of the Protestant denominations get together for their annual meeting, a yearly circulation of around 190 million copies is involved. Their meeting for 1940 was held in May in New York City. A daily course on fiction by a Columbia University professor, a lecture by a "talent scout in the juvenile field," lectures by experts in biographical articles, editorials, informational articles; problems of make-up, layout and illustration, reports on syndicated materials, were a few of the topics considered.

❖ THE FOURTH Lisle Fellowship will be held June 19-July 31. This is a summer service project for students, which is interdenominational and interracial in character. The experience centers around Christian world mindedness and is sponsored by Boards of the Baptist, Congregational, Methodist and Presbyterian Churches, the Missionary Education Movement, the Student Volunteer Movement, and several agencies of the Student Christian Movement in this country.

The Lisle Fellowship is a six weeks laboratory school for students in the attitudes and techniques of world-mindedness. Through "group work," fellowship, and field work, it helps students see the place of religion in international affairs and to provide the type of experiences that prepares for living in the world community. The membership is limited to forty and is composed of students returning to leadership in international relations clubs, cosmopolitan clubs, and campus religious organizations.

Coming Events

Meetings of Interest to Leaders in Christian Education

JUNE	
3-9	United Adult Conference in Pacific Northwest, Forest Grove, Ore.
5-11	Annual Conference, Church of the Brethren, Ocean Grove, N.J.
6	General Synod, Reformed Church in America, Buck Hill Falls, Pa.
12-14	Indiana State Convention, Marion.
15-22	United Adult Conference in Pacific Southwest, Idylwild Pines Camp, Calif.
15-23	Christian Education Convention, Board of Christian Education of the Church of God.
16-26	Quadrennial Gathering, Church of the Nazarene, Kansas City, Mo.
19-23	The National Sunday School and B.Y.P.U. Congress, Columbus, Ohio.
24-28	Colored Methodist Youth Conference (Quadrennial Session), Memphis Tenn.
26-29	National Committee, United Christian Youth Movement, Lake Geneva, Wis.
28-July 2	Christian Education and Ministerial Relief, and Presbyterian Educational Association of the South, Montreat, N.C.

JULY	
6-13	Regional Conference, United Christian Youth Movement, Pacific Southwest, Fresno, Calif.
7-8	Staff Conference of National Interdenominational Agencies, Lake Geneva, Wis.
7-13	United Adult Conference in Western Great Lakes, Oakwood Park (Lake Wawassee, Mich.)
8-12	Seminar, A.E.S. and E.C.O.A., Lake Geneva, Wis.
8-12	Council Officers' Training School, Lake Geneva, Wis.
15-22	United Adult Conference in Mid-Atlantic, Massanetta Springs, Va.
15-26	Faribault Summer School of Christian Education, Faribault, Minn.
19-22	Association of Directors of Religious Education, Presbyterian U.S., Montreat, N.C.
20-27	United Adult Conference, Northeastern, Northfield, Mass.
22-29	United Adult Conference, Rocky Mountain, Geneva Glen Camp, Colo.
22-Aug. 3	Annual Summer School of Religious Education, Winnepesaukee, N.H.
23-Aug. 1	Montreat Leadership School, Presbyterian, U.S., Montreat, N.C.
29-Aug. 4	United Adult Conference, Upper Mississippi, Frontenac, Minn.
29-Aug. 4	Regional Conference, United Christian Youth Movement, Rocky Mountain Region, Geneva Glen, Colo.

Personal Notes

❖ JUDGE A. P. W. SEAMAN, chairman of the Executive Committee of the International Association of Daily Vacation Bible Schools, died in New Canaan, Connecticut on March 29, 1940. Judge Seaman was Dr. Robert G. Boville's attorney and so very close to the founding of the Daily Vacation Bible School movement. Dr. Boville first convinced him of the worth of the idea and Judge Seaman got Mr. Russell Colgate to assume the presidency of the Association in 1907. Judge Seaman has been chairman of the Executive Committee ever since. The Association has lost one of its best friends.

❖ REV. HAROLD E. TITUS resigned April 1 as executive secretary of the Maine Council of Churches. Work is being vigorously carried forward under the leadership of Dr. Frederick M. Meek of Bangor, the president of the Council.

State and County Council Happenings

❖ THE MERGER of the Ohio Council of Churches and the Ohio Council of Religious Education, forming a new inclusive organization, "The Ohio Council of Religious Education," has been ratified by the governing bodies of both organizations. The instrument of merger provided for an Administrative Committee, chosen from both groups, to complete details and launch the new organization. Clarence D. Laylin, Columbus attorney, is chairman of this committee. Other

members are Charles F. Johnson, Ralph M. Lucas, Roy A. Burkhart, King G. Thompson, Isaac E. Miller.

Steps are being taken to launch in Ohio a crusade for religious education in keeping with the program of the International Council as a part of the uniting process. The crusade will seek special funds to provide salaries and expenses for three educational workers; namely, a full-time director of children's work, a full-time director of the youth program, and a full-time worker to lead in the development and extension of weekday schools and church vacation schools. This special budget will also provide for liquidation of the debt of the Ohio Council of Religious Education and for the establishment of a retirement annuity for Arthur T. Arnold, for so many years secretary of the Council of Religious Education. The Administrative Committee is authorized, upon completion of certain preliminary steps, to set a date on which the merger shall take effect and the new Ohio Council of Churches and Religious Education shall come into being.

❖ APRIL AND MAY were the months in which three state councils held 75th anniversary conventions. The Iowa Council of Religious Education held its 75th Anniversary Convention in April. The Missouri Church and Sunday School Council and the Kansas Council of Religious Education observed their 75th Anniversaries with conventions the first week in May. The year 1940 is also being observed as the 85th Anniversary Year of the New York State Council of Churches. This year marks the 85th year in which interdenominational Sunday school work has been carried on in New York on a state-wide basis. Five years ago the State Sunday School Association and the State Council of Churches united in a single organization under the direction of Dr. Wilbur T. Clemens, Executive Secretary, and Reverend T. Basil Young, Director of Program. The Council has adopted the objective of obliterating a debt of several years' standing by securing two hundred and fifty contributors of \$85.00 each.

❖ DR. HENRY PEARCE ATKINS, Executive Secretary of the Council of Churches of Greater Cincinnati, was this year given a Testimonial Dinner in honor of twenty years of able, devoted service to the Council. Rev. Goodrich Gates, Associate Secretary, reported a weekday church school system serving 34 districts, with 30 qualified teachers and a total enrolment of 7,425—one of the largest systems in the country. Miss Dorothea Wolcott is supervisor of these schools.

GRADED CURRICULUM AND GENERAL PROGRAM MATERIALS

Published from January 15 to April 15, 1940

IN THIS day of rapid transportation, it is part of our daily lives to enjoy fruit from Florida, wear on our shoes rubber heels—the crude material for which comes from South America—and to find warmth in wool imported from Australia. All of these things are brought to us for our use.

In a similar fashion, the Department of Research, with the cooperation of the editors and publishers, performs such a service in the field of curriculum and program materials. It brings together and presents quarterly, in annotated lists, all such materials published during the preceding three months by denominational and independent publishers. This current list includes references to 57 pieces of material, printed during the period indicated above, by 18 publishing houses in various parts of the country. How can you derive the greatest value from these lists? The following are some of the ways:

1. Your church librarian may paste the references on slips for a classified card file for leaders and teachers.

2. Your committee on Christian education may use them in program building either for the entire church or for a given department.

3. They may be used as a guide to buying new materials for the church school library or for the book shelves of particular departments.

4. They may be used in guiding workers in the reading of helpful books.

5. Drama groups will discover in them references to plays for various occasions.

Previous lists have appeared quarterly in the December, March, June and September issues of the *International Journal*, beginning with the December 1938 number. These earlier issues of the *Journal* are available at 15 cents per copy.

I. Religious Education of Children

A. Beginner

GRADED LESSON SERIES. Year II, Part 7. Elizabeth Cringan Gardner, *God, the Father, and His Children*. Beginner Bible Stories, 13 four-page leaflets, \$.15. Teacher's Book, 88 p., \$.25. Toronto, United Church Publishing House, 1940.

KEYSER, WILMA SUDHOFF. *God Gives Us Ourselves*. Set of 10 Pupil's Work Sheets, \$.10; 15 or more sets, \$.06 a set. Leader's Book, 64 p., \$.20. Philadelphia, United Lutheran Publication House, 1940.

Unit of *Children of the Church Series* for weekday and vacation church schools or any supplementary sessions. Includes suggestions for the leader, session procedures, Bible work, stories, games, songs, and correlated handwork.

SHIELDS, ELIZABETH MCE. *Happy Times in Our Church*. Richmond, Virginia, John Knox Press, 1940. 208 p. Cloth, \$1.00.

Leader's Manual of four-unit vacation church school course: "Church Is a Happy Place," "We

Work and Play Together," "We Learn of God's Love and Care," and "We Hear Stories of Jesus." Includes suggested procedure, stories, poems, games, songs, and other suggestions. In *Cooperative Series of Vacation and Weekday Church School Texts*.

B. Primary

*ATHY, MARION POPPEN. *Children of the Bible*. Set of 10 Pupil's Work Sheets, \$.10; 15 or more sets, \$.06 a set. Leader's Book, 63 p., \$.20. Philadelphia, United Lutheran Publication House, 1939.

Unit of *Children of the Church Series* for weekday and vacation church schools or any supplementary sessions. Includes suggestions for the leader, session procedures, stories, songs, worship, and correlated activities.

ATHY, MARION POPPEN. *Helping Our Pastor*. Set of 10 Pupil's Work Sheets, \$.10; 15 or more sets, \$.06 a set. Leader's Book, 63 p., \$.20. Philadelphia, United Lutheran Publication House, 1940.

Unit of *Children of the Church Series* for weekday and vacation church schools or any supplementary sessions. Includes suggestions for the leader, session procedures, stories, songs, worship, and correlated activities.

GRADED LESSON SERIES. Year II, Part 7. Gertrude McIntosh, *Jesus and His Friends*. Primary Bible Lessons, 13 four-page leaflets, \$.15. Primary Handwork Booklet, 15 p., \$.10. Teacher's Book, 88 p., \$.25. Toronto, United Church Publishing House, 1940.

MILLEN, NINA. *Jack of the Bean Fields*. New York, Friendship Press, 1940. 32 p., \$.25.

Through text and pictures, this book portrays the life of migrant children, both before and after they are drawn into the friendliness of a migrant center.

RAUSCHENBERG, LINA A. *To Market, to Market*. Nashville, Cokesbury Press, 1940. 93 p., \$.75.

Vacation school unit to increase the feeling of interdependence with other nations, and understanding of children of other races, especially those of Palestine, France, and Mexico. Planned for ten sessions. Includes suggestions for teachers, and songs. Fifteen-cent set of pictures to accompany the booklet.

WARNER, GERTRUDE CHANDLER. *Children of the Harvest*. New York, Friendship Press, 1940. 95 p. Cloth, \$1.00; paper, \$.50.

An Oklahoma family are driven from their farm home by drought and forced to seek a living by picking fruits and vegetables. The help and friendliness provided through migrant centers supported by the church bring some measure of comfort to the wanderers.

C. Beginner, Primary, Junior

BROCK, C. E. *Pictures from the Old Testament*. New York, William Collins Sons and Company, 425 Fourth Avenue. \$.35 for set.

Sixteen portraits in color, presenting outstanding events in the Old Testament; reference on each picture.

BROCK, H. M. *Pictures from the New Testament*. New York, William Collins

* Printed during preceding period.

Sons and Company, 425 Fourth Avenue. \$.35 for set.

Sixteen portraits in color, presenting outstanding events in the New Testament; reference on each picture.

PULLEN, ALICE M. *Stories Jesus Loved*. New York, Harper and Brothers, 1940. 127 p. \$1.25.

Author imagines Jesus as a seven-year-old boy listening to favorite Hebrew stories and commenting on them. Retold in this setting, they are better correlated and are interwoven with the foreshadowing of Jesus' later teachings. Primary and junior.

D. Junior

GRADED LESSON SERIES. Year II, Part 7. Ailsa Little, *Followers of the King*. Junior Bible Leaflets, 13 four-page leaflets, \$.15. Teacher's Book, 96 p., \$.25. Toronto, United Church Publishing House, 1940.

JUNIOR BIBLE SCHOOL WORKBOOK SERIES. Vol. 2, No. 3. Elizabeth D. Hodges. Unit V, *Leaders Who Worked with God*. Kansas City, Missouri, Nazarene Publishing House, 1940. 40 p. \$.15.

*LOCKER, MABEL ELSIE. *The Hebrew Hymnbook*. Set of 10 Pupil's Work Sheets, \$.10; 15 or more sets, \$.06 a set. Leader's Book, 62 p., \$.20. Philadelphia, United Lutheran Publication House, 1939.

Unit of *Children of the Church Series* for weekday and vacation church schools or any supplementary sessions. Includes session procedures, inductive Bible study, materials for research cards, correlated activities, suggestions for leader.

SMITH, ADA W. *Praise and Thanksgiving*. New York, Methodist Book Concern, 1940. 31 p. \$.25.

An eight-session unit in the *Junior Adventures in Christian Living Series*. To develop an appreciation of hymns and music in worship.

II. Religious Education of Juniors, Intermediates

BATTLE, EDITH KENT. *When You Join the Church*. A Booklet for Boys and Girls. Nashville, Methodist Publishing House, 1940. 16 p. \$.05.

Interpretation for boys and girls, in terms of their experience, of the vows, responsibilities and privileges of church membership, including the organization and ideals of their church.

BOWEN, C. A. *My Child Joins the Church*. A Discussion with Parents. Nashville, Methodist Publishing House, 1940. 11 p. \$.05.

A booklet which brings parents of young candidates for church membership into intelligent cooperation with the pastor and the church, and into full understanding of their continuing responsibility and privilege.

HARRELL, COSTEN J. *A Methodist Child's Membership Manual*. New York, Methodist Publishing House, 1940. 32 p. \$.10.

Simple studies in the Christian faith, including the catechism, for the use of children being prepared for church membership.

REBER, JESSE D. *Preparing for Church Membership*. Manual. Elgin, Illinois,

Elgin Press, 1940. 59 p. \$50 per copy including packet of materials; 6 or more, \$.45 each.

A manual for use in preparation of young people for church membership, with special reference to the Church of the Brethren.

VERNON, WALTER N., JR. *Church Membership for Boys and Girls*. A Book-let for Pastors. Nashville, Methodist Publishing House, 1940. 23 p. \$10.

Guidance for pastors, discussing, with understanding of the needs and experience of children, problems of approach, of explaining vows, obligations and privileges of church membership, and growing religious experience.

III. Religious Education of Young People

A. Intermediate

CHURCH SCHOOL CLOSELY GRADED COURSES. Course VII, Part 3, Sidney A. Weston, *Living as a Christian*. Course VIII, Part 3, Mary Jenness, *Jesus and Ourselves*. Course IX, Part 3, Faye De Beck Flynt, *God and Everyday Living*. Produced cooperatively by Methodist Episcopal Church, Methodist Episcopal Church, South, Congregational-Christian Church. Teacher's Guides, 96 p., 96 p., and 92 p., respectively. \$.15 each. New York, Graded Press, 1940.

DESJARDINS, LUCILE. *Teaching Intermediates*. Philadelphia, Judson Press, 1940: 81 p. \$.40.

The problems peculiar to young people from twelve to fourteen years of age are here presented, with teaching suggestions.

Finding God. Philadelphia, Committee on Religious Education, Friends General Conference, 1515 Cherry Street, 1940. 149 p. Cloth, \$.75.

Thirty lessons in three parts: "In Primitive Religions," "Through People of the Bible," and "Through Nature and Service." Includes references and questions for class discussion.

GRADED LESSON SERIES. Year II, Part 7. Harvey G. Forster, *Living at Our Best with Others*. Student's Book, 56 p., \$.15. Teacher's Book, 88 p., \$.25. Toronto, United Church Publishing House, 1940.

NALL, FRANCES. *When Are We Patriotic?* New York, Methodist Book Concern, 1940. 175 p. Cloth, \$1.00.

Two units in weekday religious education, in *Christian Citizenship Series*, for grades seven and eight. The first teaches citizenship as a Christian privilege and responsibility; the second, "Peace Victories," shows that real heroes help people to live useful lives.

Our Friends the Trees. New York, Methodist Book Concern, 1940. 27 p. \$.15.

Adventures in worship for young people on the Christian quest. A program unit including worship services, poems, Scripture selections and A Tree Pageant. In *Everyday Adventures in Christian Living Series*.

This Is Your Church. Nashville, Methodist Publishing House, 1940. 25 p. \$.25.

A booklet to make church membership more meaningful. Topics are: "What Is the Church?" "What the Church May Mean to You," and "Finding Your Place in the Church." Pages for pictures and autographs.

WHITE, PAUL C. *Bible Challenges*. Pupil's Workbook, 31 p., \$.20; 6 or more, \$.15 each. Leader's Book, 60 p., \$.35.

Philadelphia, United Lutheran Publication House, 1940.

A unit in *Christian Youth Series* for weekday and vacation church schools or any supplementary sessions. Materials for leader and session programs, which include study, discussion, activities, and worship of the group.

B. Intermediate, Senior, Young People's

LOTZ, P. HENRY, editor. *Vocations and Professions*. Vol. 1 of *Creative Personalities Series*. New York, Association Press, 1940. 145 p. Cloth, \$1.25.

This brings together, for seniors and young people, short biographies of leaders who have attained a professional and occupational achievement that is outstanding but not impossible to follow.

MCRAE, GLENN. *Teaching Youth in the Church*. St. Louis, Bethany Press, 1940. 112 p. \$.30.

Text for use in First Series Course 311A, and by teachers of intermediates, seniors and older young people. Discusses task of teaching, process of determining objectives and understanding pupils; and presents a variety of teaching methods for class sessions.

C. Senior

COBER, KENNETH L. and STRICKER, ESTHER. *Teaching Seniors*. Philadelphia, Judson Press, 1940. 88 p. \$.40.

Written for church school teachers of young people from fifteen to seventeen years of age. Emphasis is placed upon securing acceptance of Jesus and development of Christian character.

GRADED LESSON SERIES. Year II, Part 7. J. Russell Harris, *God's World and Our Responsibility*. Student's Book, 56 p., \$.15. Teacher's Book, 88 p., \$.25. Toronto, United Church Publishing House, 1940.

POTEAT, GORDON. *Stand by for China*. New York, Friendship Press, 1940. 181 p. Cloth, \$1.00; paper, \$.60.

The author writes of Chinese family life, language and religion, and traces the history of the Christian movement. The present conflict becomes part of the story, with sketches of Chinese who are helping to build a new nation.

D. Young People's

BAKER, RICHARD TERRILL. *The Community of Christ*. New York, Methodist Book Concern, 1940. 47 p. \$.25; two for \$.40.

In *Everyday Adventures in Christian Living Series*. A study unit on the world outreach of the Christian fellowship, for Christian young people building a new world.

IV. Religious Education of Young People, Adults

The Church of Your Choice. Nashville, Methodist Publishing House, 1940. 14 p. \$.25.

Deals with such topics as: "What Is the Church?" "Why Unite with the Church?" "How Can My Church Help Me, and How Can I Help My Church?" Pages for autographs and pictures.

GRIFFIS, SUE R. *Tapestry: a Book of Worship*. Cincinnati. Standard Publishing Company, 1940. 176 p. Cloth, \$1.50.

Includes fifty-two worship programs for the Sunday school, young people's society and other church meetings. Usable in churches both large and small, and rural and city.

NAGY, PAUL, JR. *The Road to Emmaus*. Boston, Baker's Plays, 1940. 24 p. \$.35.

The episode depicted leaves its historical niche as a thing of the past. It becomes real and an experience of today.

Some Cross Sections of the Old Testament. Philadelphia, Westminster Press, 1940. 92 p. \$.25.

Elective course presenting eight books of the Old Testament, four studies on The Psalms, three on The Book of Job, and one each on Ecclesiastes, Ruth, Jonah, Esther, Nehemiah, and Lamentations. Includes suggestions for class procedure.

WEEFER, WILLIAM AND MARION, compilers. *Your Church in Your Community*. Philadelphia, Board of Christian Education, Presbyterian Church in the U.S.A., 1940. 48 p. \$.25.

Discussion guide in the *Social Progress Series*. To stimulate interest of Christians in city and rural communities and make them aware of pressing needs. Plans for four discussion periods: "Seeing Your Community," "Home Ownership—A Rural Problem," "Juvenile Delinquency—A City Problem," and "What Shall This Church Do?" Includes suggestions for worship, problems for investigation, and list of sources.

V. Religious Education of Adults

DAY, GARDINER M. *The Power of the Resurrection*. New York, Abingdon Press, 1940. 16 p. \$.25.

An Ester pageant for adult services, consisting of six scenes requiring a reader, choir, and persons to form the required tableaux for the Gospel story.

*KOETTER, MAX WILLIAM. *Soldiers of the Cross*. Boston, Baker's Plays, 1939. 24 p. \$.35.

One-act play for men, concerning the story of the Christ and his kingdom during the crucifixion and resurrection.

McAFEE, MERRILLIE. *Wider Than the Heart*. A Stewardship Play. Philadelphia, Presbyterian Board of Christian Education, Presbyterian Church in the U.S.A., 1940. 18 p. \$.10.

A dramatic challenge to rethink our set of values. Principal character is one who really tries to live her religion. Six women characters, four scenes, one setting. Presentation time, 45 minutes.

MUIR, JAMES C. *The Spade and the Scriptures*. Nashville, Broadman Press, 1940. 182 p. \$.75. Illustrated.

Series of studies on the Old Testament from a purely scientific standpoint. These messages emphasize the divine origin of the Holy Scriptures.

OSGOOD, PHILLIPS ENDECOTT. *The Castle of Perseverance*. Boston, Baker's Plays, 1940. 32 p. \$.35.

The most ancient fully-developed morality play extant in England. This play is an evolution, and this version merely gives it a new and appreciative service in a new age.

SHACKFORD, JOHN W. *Towards a Better Understanding of God*. Nashville, Cokesbury Press, 1940. 45 p. \$.15.

Study of the Christian conception of God, including fourteen topics such as human freedom, suffering, and God's purpose for human society.

VAN DUSEN, HENRY P. *For the Healing of the Nations*. New York, Friendship Press, 1940. 227 p. Cloth, \$1.00; paper, \$.60.

The author gives a dramatic account of the striking results achieved by Christian missions in the South Sea Islands, Netherlands, East Indies, the Philippines, China, Japan and India.

WASSON, ALFRED W. *On the Frontiers of the Kingdom*. Nashville, Cokesbury Press, 1940. 42 p. \$.15.

Thirteen studies of the "faith, aspirations, activities, problems, and achievements" of Chris-

(Continued on page 39)



NEW BOOKS

The Church School and Worship. By Irwin G. Paulsen. New York, Macmillan, 1940. 199 p. \$1.75.

Mr. Paulsen surveys briefly the present situation as to worship in our church schools, and finds it not so good. He then seeks the cause for this condition and finds it in the defects in the main institution, the church. The lack in the church schools as to a tradition and practice in the field of worship is due to the church's lack in this same regard. But this condition, explainable though it is in the history of the church, is now being corrected by a strong swing in the direction of worship. The opportunity thus presented, Mr. Paulsen seizes by the forelock to see what the church school can do about it. He seeks to guide people in developing a program of worship for the church school that is related both to the teaching in the school and to attendance at the public worship of the church.

First, like a good author, he asks, what is worship? As the core of any religion, it contains, in this book, three elements: an inner experience for each person concerned; an external point of reference, God, or at least the sensing of spiritual reality; and a modification of life, either radically or imperceptibly. Worship thus is "a personal experience into which God enters, and which enriches life in some fashion." It involves emotion, and one of the ways by which emotion is created is through symbols or objects. And that suggests a possibility to which the book comes back later.

The function of worship is fivefold, namely, to aid in developing an awareness of the existence of God; to aid in developing "inner drives and compulsions" that result in Christian living; to provide for decision and personal commitment; to give us appropriate spiritual resources for living; and to prepare the young to become worshipping members of the adult congregation. A chapter is given to the worship of the little child, particularly to its spontaneous character and ways by which it can be recognized and stimulated.

In making provision for worship there has to be content, a theme, "something vital to say." This content has to be put together in some form or structure, pattern or "order"; materials, hymns, prayers, and so on have to be selected for such worship. The environment has to be provided wisely. The leadership required for such a program is of a high order but there are things we all can do to secure and equip such leadership. The book takes the position that there must be training for worship *apart from the experience of worship itself*. This includes hymn study, organ classics, training in ritual and the use of art and symbolism, interpretation of church architecture.

Ways of relating the worship of the church school to the public worship of the church receive an entire chapter. These suggestions are broken up by age groups, and deserve detailed study. Youth gets a chapter. The art of private worship, on a modern and thoroughly Christian basis, has the final chapter all to itself. There is an unusual appendix with a list of religious symbols. The bibliography is comprehensive and well done. Assignments and activities for those using the book as a textbook are also given.

P. R. H.

Education for Democracy. The Proceedings of the Congress on Education for Democracy Held at Teachers College, Columbia University, August 15, 16, 17, 1939. New York, Columbia University, 1939. 466 p. \$2.50.

The Congress hoped to develop commonness of understanding of the meaning and importance of democracy, and to consider a more effective program of educating for a democracy. Addresses by prominent leaders of many countries deal with Democracy and Its Challenge, Democracy in Other Lands, the Contribution of Religion to Education for Democracy, Educational Opportunities for Rural Youth in a Democracy, the Contribution of Higher Education and Adult Education to Democracy, Democracy at Work, Democracy Moves Forward. The volume reveals the confusion of terms, variation and conflict between solutions suggested, and the inadequacy of even the best practices. These addresses are particularly timely as they point to the need for modern education to prepare every youth for the best possible life he can develop in a democratic society.

J. B. K.

Thinking Aloud in War-Time. By Leslie D. Weatherhead. The Abingdon Press, 1940. 133 p. \$1.00.

A sincere facing of the issue which confronts the Christian in war-time. Written against the fact of England at war, it is the soul searching of one who feels that war is wrong and impossible to reconcile with Christianity. Although he cannot completely accept the pacifist view, he states his feeling that the pacifist may be far more right than the author. This provocative book raises more questions than it answers. Its chapters, "Let's Try to Understand the Enemy," "Can We Pray About War?" and "The Values War Cannot Touch," are worth reading in these crucial days.

J. B. K.

Facing Life with Christ. By James Reid. Nashville, Cokesbury, 1940. 182 p. \$1.50.

Believing that the supreme need is for a greater number of Christians, Dr. Reid

offers his book in an attempt to describe the Christian attitude to life in its various aspects. It is written from many years' experience in helping people live successfully, which as the author says is vastly different from the popular idea of being a success in life. Dr. Reid lifts up the conflicts, cares and problems of every day into the light of Christ's principles of living. To mention only three of the fourteen excellent chapters, "The Mastery of Fear," "The Cure of Care," and "The Escape from Frustration," are among the most helpful.

F. E. S.

Christianity Goes to Press. By Edgar J. Goodspeed. New York, Macmillan, 1940. 115 p. \$1.50.

In this volume, the author, an eminent scholar and authority in the field of Bible, dips into his rich background of years of research and presents to the minister, teacher, student and layman an invaluable reference work. He gives a dramatic history of the development of the literary movement in Christianity, showing how the Christian religion beginning in the inner life, was at first slow to utilize literary expression. He shows the results of the interplay of forces—on the one hand, the effect of the actual publication of Christian documents upon the growth of the Christian religion; and on the other hand, the influence of the culture and customs of each period upon the increasing number of interpretations. This very readable book will give a new understanding of the significance of the New Testament for the present day.

W. E. D.

We Can Pray. By Muriel Streibert Curtis. Cincinnati, Ohio, The Forward Movement Commission. 64 p. 15 cents.

Young people will find this pamphlet extremely helpful. The author is well acquainted with young people's work, having written some time ago "Youth and the Bible." This pamphlet frequently refers to publications of the Protestant Episcopal church and of its program. However the text and general references are excellent and with minor changes could be used by any church youth group or individual. The topics considered are: (1) Times and Places for Prayer, (2) Materials for Prayer, (3) Different Kinds of Prayer, (4) Encouragement for Prayer.

I. M. G.

What Can We Believe? Edited by Laurence Housman. Letters Exchanged between Dick Sheppard and L. H. London. The Religious Book Club, 1939. 255 p. 2/6.

This book is a collection of letters dealing especially with the theological and

ethical implications of our religious faith. It is far more than a mere series of letters, most of which are written by Laurence Housman and sent to Dick Sheppard, beginning just a few years before his last illness. It is the story of friendship as it increases and unfolds because of mutual respect and admiration. It is intensely human and yet searching and profound.

I. M. G.

Reorganizing Secondary Education. By V. T. Thayer (and others). New York, D. Appleton-Century, 1940. 483 p. \$2.75.

This book was prepared by a Committee for the Commission on Secondary School Curriculum of the Progressive Education Association. It sets forth the "common basic approach of the Commission, the agreements which guided it, and the generalizations which emerged in the course of its work. It seeks to examine anew the meaning of education and the demands which begin to be made upon it as a child emerges into adulthood."

It is a basic volume for anyone dealing in curriculum building for the adolescent, but deals entirely with the program of public education. The discussion of the needs of the adolescent regarding his own development and relationship with other people will be significant not only to public educators but to religious educators as well. It is unfortunate that the contribution of religion was not considered when the Committee defined the desirable directions of growth.

I. M. G.

Opportunities in Government Employment. By L. J. O'Rourke. New York, Garden City Publishing Co., 1940. 307 p. \$1.00.

Here is a practical and comprehensive handbook describing the opportunities in government employment. It is written from a vocational guidance point of view to meet the needs of individuals and vocational counsellors. Because of this approach the material is practical and analyzes the nature and requirements of government employment. In a day when the Federal Government is employing so many young men and women this handbook should become an extremely valuable guide.

I. M. G.

Mormonism and Education. By M. Lynn Bennion. Salt Lake City, Utah, Latter Day Saints Department of Education, 1940.

Dr. Bennion has given to the educational world a fund of valuable information on the growth of the Mormon church in the field of weekday religious and secular education, using sources not available to the general public. One is impressed by the great zeal which the Mormon people have manifested from their earliest history, not only in the cause of religious education but in their persistent efforts to improve the schools and to qualify instruction. The author describes the growth of this system through years of hardship and persecution in the East and its later triumph in

the West. He has caught the spirit of the Mormon people and pictured something of their eagerness to go forward and learn which has characterized them and is seen in the culture of the prosperous Salt Lake Valley today.

V. P.

The Church and the State. Volume VI. Edited by Kenneth G. Grubb. "The Madras Series." Presenting Papers Based upon the Meeting of the International Missionary Council, at Tambaram, Madras, India, December 12-29, 1938. New York, International Missionary Council, 1939. 314 p. \$1.50.

Discussions of the relations of church and state as it affects the younger churches and missions abroad. Includes the findings of the Madras meeting on the Church and the International Order and the Church and the State. The Appendices contain constitutions and similar legal documents of the countries studied.

Understanding the Parables of Our Lord. By Albert E. Barnett. Nashville, Cokesbury, 1940. 222 p. \$2.00.

Interpretation of the parables is based on three main principles: Each parable has a single lesson, the details of which have no separate meaning apart from their teaching point; each evangelist employed the parables in terms of the message he wished to deliver; Jesus' message was intended primarily for his immediate hearers. The interpretations, therefore, attempt to discover what Jesus meant by the parables in the content of his own ministry.

Ten Years in the Congo. By W. E. Davis. New York, Reynal and Hitchcock, 1940. 301 p. \$2.50.

A delightfully written, informal and humorous account of a missionary doctor's adventures in the fascinating and exasperating Belgian Congo. It throws a fresh light on the problems and opportunities facing the church in Africa, but is of chief interest for its characterizations, descriptions, and the charming and unpretentious style in which it is written.

Instincts and Religion. By George Barton Cutten. New York, Harper, 1940. 154 p. \$1.50.

The instincts, to use a term obsolete in modern psychology with its "drives" and "urges," are interpreted as the source of religious motivation. So the successful religious leader, like the politician or advertiser, understands and appeals to them primarily rather than to the intellect.

A Jew Looks at America. By Louis M. Levitsky. New York, Dial Press, 1939. 107 p. \$2.00.

It is America's genius and destiny, the author believes, to blend many cultures and spiritual values without suppressing or sacrificing the destructive contribution of each.

The Way Out. Edited by Harold Garnet Black. 12 Christian Leaders of Southern California Speak to a World of Chaos. Chicago, Willett, Clark, and Co., 1939. 170 p. \$1.50.

A modern, positive Christian message for a confused generation, interpreting afresh the resources of Christian faith and living to meet the deepest needs of the hour.

Book Notes

Back to Self-Reliance. By Matthew N. Chappell. New York, McGraw-Hill, 1939. 239 p. \$2.00.

Dr. Chappell, with a plea for a return to self-reliance and maturity describes the forces of paternalism in the home, school, society, and government which have increasingly disintegrated character and personality. Though he has painted a dark picture, the author concludes hopefully that the American people have not yet attained a full appreciation of the tremendous power of their own minds, and that with practice we can as a nation once more achieve self-reliance.

Solving Camp Behavior Problems. By J. Kenneth Doherty. New York, Association, 1940. 62 p. 50 cents.

A manual for individual guidance of normal campers' problems. While written in camp terminology for the youngsters of America, its principles should prove valuable in boys' clubs or other forms of group work. It is concise, is well written from a psychological and educational point of view, and contains an excellent bibliography.

Christian Discourses. By Soren Kierkegaard. New York, Oxford, 1939. 389 p.

This is a collection of messages by the distinguished Danish-Christian of the last century whose influence over the modern thinker, Karl Barth, has been so notable. The vogue for Barth has created a new interest in one otherwise not widely known.

Pioneers of the Primitive Church. By Floyd V. Filson. New York, Abingdon, 1940. 194 p. \$2.00.

A study of the men—Peter, Stephen, Barnabas, Paul, James, "Brother of the Lord"—who took an outstanding place in the life of the first years of the Christian church, and the relation of the early church to Judaism. Popularly written and valuable as source material for Bible study.

A Face to the Sky. By George Stewart. A Book of Prayers. New York, Association, 1940. 96 p. \$1.00.

This collection of 77 prayers, usable for personal, family, or group worship, covers a wide range of everyday matters, such as the day's work, the seasons, personal needs, our benefactors and protectors, and so on. They will no doubt form a welcome addition to the worship materials of many religious education people.

These Things Abide. By W. E. Sangster. New York, Abingdon, 1940. 141 p. \$1.00.

This recent book out of England reflects the effect of the war on British preaching. It faces hard facts realistically, placing contemporary events against a background of eternal values. It sketches a faith for "people watching for enemy planes." It needs to be read in the light of the problems war poses for the Christian church!

Books Received

*THE AUTHORITY OF THE FAITH. "The Madras Series." Volume I. International Missionary Council. \$1.25.

BEAUTY SPOTS IN NORTH DAKOTA, by Bertha Rachel Palmer. Bruce Humphries, Inc. \$2.00. In a book that is filled with vivid description, striking illustrations, and valuable information, the author has celebrated fifty of the scenic beauty spots of North Dakota. She writes with such sincerity that one cannot fail to catch the charm of the rolling prairies, the majestic mountain ranges, and the Great Bad Lands.

BEYOND THE FACTS, by J. Richard Sneed. Cokesbury. \$1.00. Sermons on the unseen spiritual forces that enable men better to understand themselves, to overcome doubts and fears, and live victoriously.

*A BOOK OF WORSHIP FOR VILLAGE CHURCHES, by Edward K. Ziegler. Agricultural Missions Foundation. 25 cents.

CHILDREN IN A DEMOCRACY. Survey Monthly. February, 1940. Survey Associates. 30

*To be reviewed.

cents. This issue is devoted to information regarding the 1940 White House Conference on Children in a Democracy. It includes papers giving the necessary background information, a running account of the conference sessions, findings and recommendations, and plans for action. It is the first White House Conference giving attention to problems of children and religion in a democracy.

†CHRISTIANITY GOES TO PRESS, by Edgar J. Goodspeed. Macmillan. \$1.50.

*CHURCH AND STATE IN RUSSIA, by John Shelton Curtiss. The Last Years of the Empire, 1900-1917. Columbia University Press. \$2.00.

†THE CHURCH SCHOOL AND WORSHIP, by Irwin G. Paulsen. Macmillan. \$1.75.

THE COSMIC CHRIST AND THE NEW ETHICAL ORDER, by Alpha Jefferson. Fortuny's. \$2.00.

DOCTORAL DISSERTATIONS ACCEPTED BY AMERICAN UNIVERSITIES, edited by Donald B. Gilchrist. 1938-1939. Volume 6. H. W. Wilson. \$2.00. The sixth in the series of annual lists of references to doctoral theses begun with the 1933-1934 edition.

*THE FAITH BY WHICH THE CHURCH LIVES, by Georgia Harkness. Abingdon. \$1.50.

*THE FAITH OF MORN, by Archer Wallace. Round Table. \$1.50.

*THE GOSPEL OF THE KINGDOM, by Frederick C. Grant. Macmillan. \$2.00.

*I HAVE SEEN GOD DO IT, by Sherwood Eddy. Harper. \$2.00.

*PIONEERS OF RELIGIOUS EDUCATION, by T. F. Kinloch. Oxford University Press. \$1.25.

THE PURPOSES OF CHURCH-RELATED COLLEGES, by Leslie Karr Patton. Columbia University. \$3.00.

A study of the trends and influences that have affected the aims of 260 church-related colleges, an appraisal of these aims, and a proposal of a program for making effective the purpose deemed most suitable for meeting modern demands, namely, the development of Christian character, which shall express itself through social leadership.

THE SEEKER'S HOUSE, by Robert Nelson Spencer. Scribner's. \$1.50.

*SOCIAL EDUCATION. Stanford Education Conference. Macmillan. \$1.75.

*SUSANNAH'S SANCTUARY, by J. E. and M. W. Thomas. Voyageur Press. \$1.00.

WHAT AM I LIVING FOR, edited by Esther Harkins. Lokeraley Inc. \$1.25.

WHAT MEN NEED MOST, by Hobart D. McKeen. Fortuny's. \$1.00.

WITH REMINISCENCES AND ANECDOTES, by Alfred F. Little (3900 Lake Ave., Rochester, N.Y.).

*YOUNG PEOPLE AND THE CHURCH, by Jacob Avery Long. Privately printed (608 Witherspoon Bldg., Philadelphia). 75 cents.

† Reviewed in this issue.

Land of the Free

(Continued from page 18)

PRESENTATION IN CANADA

This program may be used in Canada with some adaptations. The following episodes are suggested:

Introduction: As in text.

Episode I: The Indian, as in text.

Episode II: The early French settlers or missionaries (instead of the Pilgrim Fathers). *Shadows on the Rock* by Willa Cather might be consulted for background of the period.

Episode III: The Pioneers, as in Episode IV of the text. (Omit the Betsy Ross incident.)

Episode IV: The building of the Canadian Pacific Railroad. For background, read history of period. Characters for this may be men in work clothes, with picks and shovels.

Litany and Closing, adapted from text.

Music to be changed as seems expedient.

May close with singing of "God Save the King."

Graded Curriculum and General Program Materials

(Continued from page 36)

tians in lands where the Christian Church has only recently been planted. Frequent references to Madras Conference findings.

VI. General

A. Drama

AVERILL, ESTHER C. *Church Bells*. Boston, Baker's Plays, 1940. 34 p. \$35.

Sunday in the Morrill home is an unsatisfactory day. There is time for everything but church. Then trouble comes and members of this family see the error of their ways.

AVERILL, ESTHER C. *The Man on the Road*. Boston, Baker's Plays, 1940. 152 p. Royalty, \$10.00. \$50.

"My brother's keeper" fittingly describes the events portrayed in the story of this play.

BACH, MARCUS. *The Lords Baltimore*. Boston, Baker's Plays, 1940. 22 p. \$35.

Lord Baltimore had an ideal in trying to find a place of freedom and a homeland—a place for all men who loved liberty.

Drama and Pageantry. Philadelphia, Presbyterian Board of Christian Education, Presbyterian Church in the U.S.A., 1940. 56 p. \$35.

Presents values of drama and pageantry in the church, with chapters on types of drama, the drama organization, starting production, setting the stage, lighting, costuming, make-up, worship through drama, and suggestions for promoting the use of drama in the local church. Prepared primarily for study groups in summer conferences.

*HARRIS, BERNICE KELLY. *His Jewels*. Boston, Baker's Plays, 1939. 37 p. \$35.

A one-act play concerning a share cropper who, homeless and unemployed, establishes a residence for his family in the church.

NAGY, PAUL, JR. *The Case of Judas Iscariot*. Boston, Baker's Plays, 1940. 40 p. \$35.

Numerous questions have been raised about this tragic figure of the New Testament. The most important has been in reference to the fate of Iscariot on the Day of Judgment.

WILSON, DOROTHY CLARKE. *The Friendly Kingdom*. Boston, Baker's Plays, 1940. 32 p. \$35.

From the lips of a boy king, who follows the commandment "Thou shalt love thy neighbor as thyself," we learn how love may be averted and how peace could be the lot of all. (Printed first in the *International Journal*, September, 1939.)

B. Leaders

BROWER, FLOYD V. *Go Ye Therefore*. Nashville, Cokesbury Press. 1940. 128 p. \$35.

A leadership training text which gives directions concerning resources and methods of evangelism among children, young people, and adults, as it should be carried on by workers in the average church and church school.

C. Worship

DOHERTY, BESSIE L. *Missionary Worship Programs*. New York, Friendship Press, 1940. 72 p. \$25.

Ten missionary worship programs for use in the ungraded church school. Includes stories, suggestions for dramatization, choric readings, poems, prayers, and Scripture passages.

Regular Graded Lesson Series

These quarterly lists of graded curriculum, leadership, and general program materials include references to new units in the regular graded lesson series. De-

scriptive leaflets concerning these series as a whole may be secured without charge from the publishers.

Now Ready!

TEACHING IN THE CHURCH SCHOOL

• By FRANCES COLE McLESTER

This new text for Course 142b presents a broad and clear concept of teaching. It lucidly sets forth the processes and conditions by which parents, pastors, teachers in the church school, and other leaders may help persons of any age to become Christian in thought and action.

THE CHAPTERS: LEARNING MEANS CHANGING. PERSONS CHANGE CONTINUALLY. WHAT CHANGES ARE DESIRABLE? HOW PURPOSES ARE FORMED. THE COMMUNITY TEACHES. LEARNING THROUGH GROUP EXPERIENCES. LEARNING THROUGH PRINTED MATERIALS. LEARNING THROUGH DISCUSSION, THE LECTURE, AND STORIES. LEARNING THROUGH RECREATION, DRAMA, MUSIC, ART, AND EXCURSIONS. THE TEACHER AND HIS WORK. NOTES.

60 cents

TRAINING • By MURIEL LESTER

A dynamic tract for the times, when training in the Christian way of life is more important than ever before. "We must out-train the totalitarians. . . . Our job is bigger than theirs. It is to spread the Kingdom of Heaven, the Rule of God."—*The Author*.

10 cents

OUR LITTLE CHILD FACES

LIFE • By MARY C. ODELL

A mother relates actual and successful attempts to guide her small son in the fourfold Christian development that is social, spiritual, physical, and mental. The charming narrative answers such questions as beset every sincere parent. Exquisitely written.

50 cents

THE JUNIOR PARTY BOOK

• By BERNICE WELLS CARLSON

Let children in the Church School and the Vacation Church School plan their own good times with the aid of this book. The complete plans and directions—answers to the "Let's-Give-a-Party" problem—include ideas for invitations, decorations, games and stunts, and refreshments. Easily carried out, they insure a maximum of fun for all concerned!

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FINALLY —

The Journal This Month

THE ARTICLE on "Creative Experiences of Children" was crowded out of the May number, where its springlike references would have been more appropriate than in June. But it is in ample time to stimulate similar activities in vacation church schools, where the principle which it illustrates may easily be put into practice. There is among lay people an enormous amount of latent creative ability which has never been touched. If our children and young people are encouraged to express their religious thoughts and aspirations in original and artistic ways, there is a real possibility that before long rich new forms of worship liturgy will be created to meet the needs of a new generation.

Is the summer slump beginning to be felt in your church? If so, perhaps the article "Summer Has Come" will stir

you to do something to keep things going.

It is none too early to begin to think about Religious Education Week, which comes September 29 to October 5. Your Committee on Religious Education will want to get plans started at its June meeting.

The *Journal*, during this volume year, has carried an unusual number of special programs for all-church use. This month there is a patriotic program which, with adaptations, can be used in Canada as well as in the United States. If you do not use it on Dominion Day or July Fourth, save it for Thanksgiving or some other patriotic occasion.

Is your church making the fullest possible provision for "the forgotten woman"—the adult, single, employed woman? When Miss Knapp departed for Korea with much circumstance—not to say pomp—she left behind her an article re-

flecting her great interest in women of this type. Perhaps her article will open for you a new field of thinking and planning.

In the Good Old Summer Time

THE ARTICLE "Summer Has Come" in this issue reminds us of the following story clipped from one of our fellow religious publications:

"I understand," said a young woman to another, "that at your church you are having very small congregations. Is that so?"

"Yes," answered the other girl, "So small that every time the rector says 'Dearly Beloved,' you feel as if you had received a proposal."

Brevities

THE 3,657,599 persons in Sunday schools in mission fields are two-thirds the number of communicant members and outnumber pupils at mission schools by 16.5 per cent. . . . Mrs. Carl Schurz, wife of the Civil War statesman and general, established the first kindergarten in the United States in 1856. . . . When Wellington approached death in 1851 he thanked God he would "be spared from seeing the consummation of ruin that is gathering about us." . . . Part of the Sunday school program in China is the dedication of "church chickens" as a step towards church self-support. . . . When the Nurse Girl was asked if she took care of the dog, she replied, "No, the missus says I'm too young and inexperienced. I only look after the children."

In Times Past

10 Years Ago

June 23-29, the second International Council Convention and eighteenth International Sunday School Convention was held at Toronto.

35 Years Ago

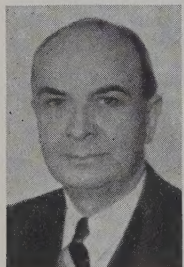
June 23-27, 1905, the Eleventh International Sunday School Convention at Toronto changed the name International Sunday School Convention to International Sunday School Association and took steps to incorporate the latter. It authorized advanced adult courses and a beginners' course, and launched Adult Bible Class work.

50 Years Ago

June 24-27, 1890, the Sixth International Sunday School Convention was held in Pittsburgh. The Convention planned the Sunday school building at the Chicago World's Fair, 1893, endorsed the Home Department, and projected a quarterly lesson on temperance.

Meet Our Friend

LUTHER A. WEIGLE



ONE DESPAIRS of trying to give any picture of Dean Luther A. Weigle in 400 words. Why, that is not enough even to list the important committees of which he is chairman! One might think he was born to be a chairman—poised, judicious,

impartial, energetic, and with a sense of humor that lightens for everyone the tedium of committee toil—except that he is extremely competent in so many other fields. For instance:

He is, or has been, a popular teacher of philosophy, psychology, history, and religious education. As a writer, his books, *The Pupil and the Teacher*, *The Training of Children in the Christian Family*, and *Training the Devotional Life* reached phenomenal sales, and his researches in church history have given him a firm place among historians. He is, moreover, an able Bible scholar, and perhaps his most important present committee post is that of chairman of the American Standard Bible Committee which is now at work on a revision of the Bible. Besides directing this committee he has helped with the translation. He is much interested in the church throughout the world and in 1935 went to China to conduct a study of the education of ministers for the churches of China. As a lecturer and preacher he is in constant demand.

His title role, of course, is that of dean of the Divinity School of Yale University, to which he succeeded Dean Charles R. Brown in 1928. As to the eminence of this position and the outstanding quality of the School, one needs only to inquire of the thousands of loyal Yale Divinity alumni throughout the world. The list of Dean Weigle's earned and honorary degrees reaches from here to away over there.

His connection with the International Council from its beginning has been most vital. A member of the old International Sunday School Lesson Committee, he was on the Committee on Reference and Counsel which organized the International Council of Religious Education, and he has been on the Executive Committee from the first. He has also been on the Educational Commission since it was formed and was recently its chairman. At the 1940 meeting of the Council he gave one of the main addresses before the Joint Advisory Sections. As chairman of the Committee on Basic Philosophy and Policies he had large responsibility for *Christian Education Today—a Statement of Basic Philosophy* which is just off the press.

Incredible as it may seem, Dean Weigle has had time to maintain a very pleasant home and, with the able assistance of Mrs. Weigle, to rear four children who are already adding luster to the family name. It is of interest to know that this month his daughter Margaret is being married to the son of Dr. W. F. Quillian of the Methodist Board of Christian Education.